

# ENGLAND'S Remembrancer:

*the 2<sup>o</sup> month of June 1700.*

The beginning of Papal Tyrannies,  
bloody Persecutions, Plots, and inhu-  
man Butcheries, exercised on the Pro-  
fessors of the Gospel in *England* dis-  
senting from the Church of *Rome*.

W I T H

An account of all, or most of the Mar-  
tyrs that were put to death by the cruel Pa-  
pists in this Kingdom, until the Reformation  
in the Reign of King *Edw. 6.* and Queen  
*Elizabeth.*

A L S O

The first rise of the *Writ de Heretico comburendo.*  
For Burning of Hereticks.

Well worth all Protestants perusal, that they may unite as  
one Man against the Hierarchy of the bloodthirsty See of *R O M E.*

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*Religio & timor Dei solus est, qui custodit hominum  
inter se societatem.* Lactant.

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*L O N D O N,*

Printed, for *E. Smith,* at the *Elephant and Castle in  
Cornhill.* 1682.

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# THE P R E F A C E T O T H E R E A D E R.

*Protestant Reader,*

FOR such I suppose thee to be, who will take the pains to read over these Collections, or take a view of this little Tract, called *Englands Remembrancer*, wherein we have set forth, without any partiality, the bloody Persecutions of that *Antichristian* Church of *Rome*, so we may well call her, since Persecution is a certain Mark of the Beast; and whatever particular Church takes up that Weapon, so far deviates from the true Catholick Church of Christ, as it makes use of it being absolutely contradictory to the Doctrine of Christ and his Apostles. The *Protestants* of the Church of *England* laid the Foundation of their Reformation with the blood of many Martyrs, suffering Death and torments for their Opinions. They were all Dissenters from the Church of *Rome*, and they have sufficiently blamed, as they justly ought, their horrid Persecution for Conscience sake, seeking by com-

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pulsion to put their heavy yokes on the necks of others, and yet they had Law on their side, and their Religion was then established by the Laws of the Land ; however, I think there is no Protestant, but doth justly call the putting to death, tormenting, imprisoning, and ruining so many Men and Women for their Opinions, Persecution ; and tho the Church of *England* hath not law to put any to Death, yet no question there may be many, so blindly Zealous, as would do as much as the Papists have done before them, and therefore let them not be angry, if that Spirit which some have of late shewed against Dissenters, be called Persecution, tho they have Laws of their side. But this is nothing ; our dread and fear proceed from a farther prospect of the great hopes the Papists have, of once more Establishing their Idolatrous Religion ; and truly, though we believe that God in his mercy may deliver this poor Nation from so great a Scourge, yet we cannot say, that the Hopes of the Papists are in vain, since we our selves do not slackly endeavour, to bring ruine on our selves, and to be helpful in promoting their designs, being ready to set Protestants together by the Ears, reviling, persecuting, and troubling one another, insomuch that many have shewn, that they had rather join with the Papists, than admit of any other Protestant Dissenter, to live unmolested, and to enjoy their peace, opinions, and Conscience. This Spirit of late blown up by secret bout-  
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fers, raging as it does, makes the subtle Popish Clergy laugh in their Sleeves, and begin to believe they need not the help of any damnable and murthering Plot, since they perceive we are framing Plots and Designs against our selves, and if they let us alone, shall readily, by our animosities, make way for the setting up their Church in this Kingdom, which they with all their hellish Artifices could never do. *Divide & impera, divide & reign*, is a known Maxim, and we are doing that our selves as fast as we can for them. At this time therefore, I thought there could be nothing more necessary to all sorts of *Protestants*, of what denomination soever, than the beholding, as in a little mirror, the horrid and bloody Persecutions of those of the *Romish* Church in *England*, when they had power in this Nation, and by this Pocket Remembrancer, you may be able to perceive to what horrid Tyranny all Professors of the true Gospel of Christ must submit themselves, giving their Bodies to be burnt, imprisoned, tormented, and abused, or else against their Consciences become Idolaters, and damn their Souls. Alas! there are no Arguments to be used against these men, when armed with the Sword of Power: what they have done they still do, where they reign, and will most certainly do the same again, if not in a greater and more bloody manner,

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as soon as they should have established their Dominion, by the help of a Popish King. You, therefore who are negligent and careless, and act as if you were asleep, or are indifferent, what Religion is uppermost, and you also who are so hot and zealous, for persecuting all those who dissent from you, and you likewise ( for such there be ) who are ready to shake hands with the Papists, pleading for them, and account them harmless and loyal, or at least better than Protestant Dissenters ; all of you I say, read this little Book of their Tyrannies, and as sure as Truth, you shall feel the Scourge and Scorpionian sting of these men, and must draw in their iron Yoak, unless you will act against your Consciences ; the very same Tragedies that were acted before, under Popish and bigotted Kings, upon others, shall be then acted over again upon you, your Wives, and Children, upon your Goods, Lives, Friends, Kindred, and Estates. Fires will again be inkindled in all quarters of this Land, the Tyranny and Cruelty of the Inquisition shall sit upon you, the Priest shall Lord it over you, and of Freemen, you shall become slaves ; ignorance and superstition shall put down knowledge and Religion by Authority. On the other side, you who are true professors of the Gospel of Christ, may make use of this *Remembrancer*, in which you will behold the great patience & meekness of such, whom God honoured with Martyrdom, and

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and suffering in his Cause, that if ever the like persecution be permitted by the Judgment of Heaven, in this Nation, for our manifold sins and debaucheries, which flow thorow the Land, and for the Spirit of Rage and Persecution of one another, that hath lately gone forth in some measure; I say, you may be prepared by these examples of holy dying men, how to behave your selves, and to believe, that God will give to such as rely upon him, extraordinary Comforts and supports in their Afflictions. It may also serve to stir up those lukewarm Protestants, who run with the stream, or have not heard of, or else soon forget the Persecutions and Tyrannies of the *Romish* Church, to have an aversion and horrour to such men, and such a Religion, as will cut their throats if ever established by Law among us. You have here an Epitomy of all Mr. Fox's 3 great Volumes, which few can purchase, and fewer have time to read; therefore I have collected for the *Protestant Reader*, briefly the most material stories of the whole, which are faithfully and truly set down, and I hope God will give a blessing to these my true endeavours, and this very useful Book at this time; that all *Protestants* of whatsoever denomination, may joyn together in the bond of unity, to oppose this Bloody, Cruel, and Common Enemy, of all that profess the Truth of the Gospel, and to endeavour, that the *Hierarchy of Rome* may never get Power

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Power, and Dominion in this Land : Which  
I pray God avert, and protect us from.  
And to which Prayer, let all good People  
say, *Amen.*

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## The Introduction.

The Corruptions and great abominations, together with the Heretical, Idolatrous, Impious, and Blasphemous Doctrines and practices of the Church of Rome, as also its bloody Persecutions abroad, have been flown in several volumes, and by several Authors: but since, what hath been transacted by that Church in our own Kingdom, more nearly, concerns us; I have here given you a true view of the Persecutions of the Papists, from the beginning, against all such as dissented from them, and would not bow down to their Images, or Worship God after their way; by which you may see, what Spirit they are of, quite contrary to that of Christ and his Apostles, and to what slavery we should be brought, if God should permit once more the Papal Authority to get footing in these reformed Kingdoms; which for so many years, at the expence of blood, and the lives of many holy Men and Martyrs, have shaken off that Tyrannical Toak of the See of Rome.

*It is my design, not to transcur the Bounds  
of*

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of our own Country, for where ever the Papists have set up themselves, they have continually exercised the like bloody power of the Sword, contrary to the Doctrine of Christ, and the practice of his Successors for some Centuries, when the purity of the Gospel was professed, in times near the first lighting up of the bright Candle of Christianity. But I shall shew, and expose to the World, in this little Tract, the bloody Cruelties, and Persecutions of that Idolatrous Church, exercised in this Kingdom, only against such as dissented from them, or that opposed the evil of their Doctrine, and practices.

After that Errors were crept into the Church, and that the Romish Church had sought and obtained by many impious practices, the supremacy over other Churches, she endeavoured to maintain this her usurpt Authority, by Tyranny and bloody Persecution, as she doth to this Day, where ever her rule is permitted. That is a most ridiculous Question of some of the Papists to many ignorant Protestants: Where was your Religion before Luther? All your Forefathers in England were Papists; why should you then change your old Religion, for many hundred years establish'd in England, for

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for one of a new date, and but of the other days standing? This has taken with some, but they are such as are very ignorant, or else they may reply to such Querors, that though the Name of Protestants be new, and came from Germany in Luthers time, from protesting against the Romish decrees, that were to have been imposed upon them, yet the Doctrine and Discipline of the Protestant Churches, are as ancient as Christianity itself, and nearest to that of Christ, and his holy Apostles and Successors in the primitive times, before Rome came to challenge a supremacy over other Churches, or to pretend to be the Spiritual Head of the World.

In all Ages, and thorow the most Corrupt of times, the purity of the Gospel has been preserved, & like a shining light, has manifested itself, in its dissent, from the evil & sinful practises, & from the false and heretical Doctrines of the Church of Rome; and has been still persecuted by it, long before the times of Luther, as is manifested by the Albingenses, and the Waldenses in France, as also in Germany, and Italy itself, where many professing the purity of the Gospel, and testifying against the errors and corruptions of the Romish Church, fell under the bloody

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bloody Sword of its Persecution.

But designing (as I have said) to speak only of our own Country, we shall begin with the earliest Persecutions of the Romanists in this Land, who always hated Dissenters from them, or such as would not own their unjust Supremacy over their Brethren. Christianity began very early in England, and a Christian Church was planted here almost as soon as at Rome, and continued without any acknowledgment of her Authority all the time of the British Reign; for the British Churches never owned any foreign Church suprem, or above them, or suffered any to exercise Dominion or Authority over them, but submitted themselves to their Kings, and their Metropolitan, as their head. Austine the Monk was the first who endeavoured to bring into this Land the Authority of Rome; and because the Brittish Bishops would not own it, he flirred up the Heathen Saxon Kings, then Conquerors of this Land, to persecute them, and others Converted to Christianity, and of the Papistical Principles, of setting up the Church of Rome above others to kill and destroy the Brittish Christians, as dissenters from them. But yet, till about the year 980, the purity of the Christian Doctrine

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preserved itself against Popish errors; about which time, Popery, that is, the Supremacy of that Church, or the owning it to be head over others, getting ground in England, as well as in other places, and with it, all the filthinesses and abominations, which dissenting Protestants disown, and speak against; all that any ways opposed this supremacy, and erroneous Doctrines, were persecuted, and troubled by them, tho they were not as yet come to fire and faggot, wanting not will but power to do it. I shall but mention only that good Bishop of Lincoln, Robert Groshead, who wrote against the wickedness of the Popish Clergy, in the time of King Henry the 3d. which vexed them so much, that Pope Innocent would have had the Bishops bones, after his death, to have been dug up, and flung out of the Church, where he was buried, and intending to have wrote to the King of England for that purpose, he was stricken by the said Bishop ( appearing to him in his sleep ) with his Crosiers staff, reproving him of his wicked intention, which prohibited him from proceeding therein. After which time, the Papal wickednesses increasing in this Nation, Satan was let loose, and greater Persecutions began to arise, against those

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those who made a profession of the Gospel, and opposed the Romish Superstition, or dissented from it. I shall therefore here end this introduction, and begin the History of Popish persecutions here in England, about the Reign of King Edward the 3d, about which time they began more eminently to appear, and so God willing, I shall briefly prosecute them to our own times, thorow that flood of Martyrs blood shed in Queen Maries days.

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TRUE VIEW  
OF ALL THE  
Popish Persecutions  
AND  
CRUELTIES  
IN  
ENGLAND.

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The First Part.

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Long before the name of *Protestants* gave a distinction, of such as dissented from the Corruptions of the Church of *Rome*, and made them subject to the Persecutions of *Papal Authority*, there were several, who by the purer Light of the Gospel, had discovered the great errors, and many Abominations of that Church increasing in *England*, that durst withstand the wickedness of the Priests, Monks, and Fryers, and by writing and preaching oppose their wicked Actions, and horrible doings, and shew them to the World, for which they were sure to run the risque of cruel and barbarous usage, from their Hands, & suffer for a good Conscience, adhering to the Doctrine of the *Apostles* and their Successors, in the Primitive

B Times,

Times, before the many Corruptions, that now overwhelm the *Romish* Church, were crept in among them. These may be called dissenters from their erronious Doctrines, vicious Lives, and evil practices. Among these in the time of King *Edward* the third, may be accounted the Author of the *Plowmans Complaint*, though he was not known, which little Treatise put the Monks and Fryers into a Rage, it so plainly laying open all their wickedneses and evil practices; The Persecutions of *Armachanus*, and the abominable errors and abuses of their Doctrines. This did but whet the Rage of these evil men, and though they could not shew it to the Author of that wholsom Treatise, they expressed it against his writing, what they could, and had he been known, his Life had been in danger.

The next that publickly owned the Pure light of the Gospel, in those dark daies of blind Superstition and error, was *Richard Fitzrafe*, known by the name of *Armichanus* being by King *Edward* the 3d made *Archdeacon of Litchfeild*, and then *Commissary* to the University of *Oxford*, where he was bred under *Bakenthorp*, and lastly *Arch-Bishop of Armagh* in *Ireland*. He preached in *London* openly against the Fryers, for which he was cited to appear before *Pope Innocent* the 6th, which he did, and there to the death most valiantly opposed the Corruptions Crept into the Church, both by preaching and writing, being several ways persecuted by them: He dyed in *Avignion*, after 7 years banishment from his Native Country.

About this time, in King *Edw.* the 3d's Reign and about the year 1367. That plotting and state confounding Order of the *Jesuites* began to be known in the world, in the 5th year of *Pope Urban* the 5th and the *Papal Clergy* in *England* being grown so odious to the laity, through their vicious Lives, and evil Manners, the Lords in *Parliament* desired the King that the great Offices of the Crown, which were usually executed by the Clergy might be taken

ken from them, which accordingly were removed, and put into the Hands of the Temporal Lords. This K. also by Parliament, holden in the 27th and 38th years of his Reign, by Statutes made, the Popes Supremacy in *England* was much abated, his Jurisdiction in this Realm much lessened, and his Papal power restrained, causing all Controversies in Law either Spiritual or Temporal, to be determined in the Kings Courts, and that if any one should appeal, or Consent to an appellation made to the Court of *Rome*, should incur the writ of *Premunire*, being put out of the K's Protection, Loss of Lands & goods & imprisonment during the Kings pleasure. This begot, or rather increased, the Hatred of the *Romanists*, against the Kings of *England* studying their ruin and overthrow, for the setting up their arbitrary *Papal* Jurisdiction in this Land. And about this time, a certain Hermit; disputed in St. Pauls, against the Doctrine of the Sacrament, for which they imprisoned him, and kept him in hold till he dyed. It is also to be observ'd, that in the 5th year of the said King Ed. the 3d, at a Parliament holden at *Westminster*, the 24th April, 1376. a Bill was preferred against the Usurpations of the Pope in *England*, attributing thereunto, all the Plagues, Murrains, Famines, and Poverty, that had invaded the Land, and required a redress of many Grievances and incroachments of his usurpations, rehearsing many particulars, so that the Tyranny and usurpation of *Rome*, was grown in those days intolerable, and would now be much more so, since they after this, shewed an implacab<sup>le</sup> Rage against their opposers, and all such who professed the purer Light of the *Gospel*, or found fault with their erronius Doctrines, and wicked Lives.

But the most eminent Light, by God raised up in those daies and appearing bright and shining above the rest, detecting the foul errors of the *Romish* Church, was the famous *John Wickliff*, from whom his followers, dissenting from the Church of *Rome*, were called *Wickliffians* whose story I shall give you

in Brief. In the reign of King *Edw.* the 3d, and much about the year of our Lord 1371. this *Wickliff* flourished: He was a Publick Reader of Divinity in the University of *Oxford*, and reputed among them all for a great Clerk, and man of learning, and parts, a deep Schoolman and well studied in the points of Divinity, and also of Philosophy of all kinds; And with his strong Arguments and sound reasoning, he confounded his opposers, and made his very enemies acknowledge his abilities. He was a man in great esteem of that valiant and prudent Prince King *Edward*, being by him sent with Commission, joyned with other Lords and Ambassadors into *Italy*, to treat with the Popes Legats, concerning affairs betwixt the King and the Pope. The Chief busines was, that the Bishop of *Rome* should no more intermeddle in the Distribution of Benefices within his Kingdom, but that all Bishops that were under his Dominion, should enjoy their former and ancient Liberty, and be confirmed of their *Metropolitans*, as had been in the Ancient times. This set the Pope and *Papift* Clergy a raging, and *Wickliff* being in this Matter no small obstacle to them, Confounding them with his learned Arguments, so that they term'd him *Heretick*, as they still do all that stick fast to the rules of the holy Scriptures, &c to the purer Doctrine of Christ and his Apostles; they set themselves against him, and endeavoured their utmost to ruine him. Those days wherein he lived were daies of thick *Egyptian* Darkness and gross Ignorance, and the people only retained the name of Christians, having nothing of the nature of Christ in them, or following his Example in any thing. They were Idolatrous, and taught by their Priests to worship nothing but what they saw, Images and Crucifixes, and indeed there was scarce any thing they saw, that they did not worship, as Reliques of Saints, Consecrated Beads, *Agens Dei's*, and such trumpery. The Doctrine and Office of Christ was utterly unknown to the people, nor the use of the Law, and benefit of the Scriptures, the power and efficacy of the Holy Ghost, Free Grace

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Grace, Justification by Faith, Remission of Sins, and the like were never treated of. Learning and Divinity was utterly unknown to the Priests and preaching friers, and those among them who seemed learned, were mere Sophisters, studying Aquinas, and Scotus instead of St. Peter and Paul, and led the blind and ignorant people into superstitious Ceremonies, and human Traditions, which they taught instead of the Scripture, in which the whole scope of Christian perfection depends ; And thus being wholly degenerated from the true Catolick institution, they fell into all manner of extream tyranny and persecution, changing the poverty and simplicity of Christ, into Cruelty and wickedness of Life and manners. Thus, in these times of horribile Darkness and Ignorance, and when there seemed to be no manner of spark of Christ's pure doctrine left, *Wickliff*, by the providence of God, sprung up, and as a bright and shining light, let the world see the errors and impieties of the Church of *Rome*.

After he had for a long time professed Divinity at *Oxford*, and perceiving the true Doctrine of the Gospel to be defiled and adulterated, with many filthy inventions, and after long debating with himself, concerning the danger he should run into, by going about to detect these errors, so fast embraced by the *Roman* Church, and in meddling with them, who had power to crush him; yet his mind being inspired of God, he could not rest, till he had set his study and bent, to endeavour a Regulation, by his preaching and teaching, of these gross errors that were every where taught and maintained. But first he began warily, attempting his Adversaries with Logical and Metaphyscial Questions, of the Forms of things, and of the intelligible substance of the Creatures, and such like, which begat attention to other matters, which he soon began with great Art and learning to dispute of. This stir'd up one *Keringbum a Carmelite* to dispute against him, by which means *Wickliff* fell upon the matter of the Sacra-

Sacrament, their errors thei'rein, and other abuses in the Church. But this bit to sore, that it was not to be endured, and a whole glut of Monks and Fryers, fell into a Rage and madnes against him, fighting for their Gods, their Altars, their paunches, and Bellies. Then the Arch-Bishop *Simon Sudberry*, deprived him of his Benefice, which he had in Oxford ; However being befriended by many noblemen, and in favour of the King he bare up against the Monks and Fryers his implacable Enemies, and the Arch-Bishop himself, till about the year 1377. He had for his special maintainors the great *John of Gaunt* Duke of *Lancaster*, the Kings Son ; and the noble Lord *Henry Percy*, both which were his great Friends, embracing the Truth of His Doctrine, and perceiving the impurity of that professed by the *Roman Clergy*, together with their most abominable and vicious Life. But for the appearing of this noble Duke, for the Truth and siding with *Wickliff*, the *Romish Clergy* perfectly hated him, and the Bishop of *Winchester* most horridly asperges him of Bastardy, making the Queen upon her Death bed to Confess it to him, that he was not the Kings Son, nor hers, for lying in at *Gaunt*, the child she had was Smother'd, and fearing the Kings displeasure, she caused this *John of Gaunt*, being a poor womans Son then newly brought to bed, supposititiously to be brought up instead of the dead Prince. Thus, for his owning *Wickliff*, he had this wicked abuse put upon him, by that proud Prelate. But the Duke, not induring the affront, caused him to be condemned by Parliament, and his temporalities confiscated, and the said Bishop was prohibited to come within 20 miles of the Court, But not long after by the means of *Alice Pierce* the Kings Minion, being well brib'd, and by the intercession of the whole Company of the Bishops, he was again restored. But now *Wickliff* as I said, about the year 1377. was forbid to preach any more, and cited to appear before the Bishops, which was on the 19th of February : The Duke

Duke of Lancaster and the Lord Henry Peircey, both accompanied him, and caused out of every order of the Fryers, a Batchelour of Divinity to be chosen, which were 4 to joyn with *Wickliff*, and to Assist him.

But so great was the disorder and variance between the Bishop of *London*, *Courtney*, and the Duke of *Lancaster*, and the Lord Henry Peircey, in the behalf of *Wickliff*, that nothing was done, and the Assembly was broke up, being held in St. Pauls Church, the Duke and the Bishop threatening one another. Thus he escaped at this time, and continued unmolested all the time of King *Edward* the 3d, but afterwards in the Reign of King *Richard* the Second, though he was a favourer of *Wickliff's* Doctrines, yet the Duke and Lord Peircey not intermedling in the Affairs of state as before, but living privately, the Bishops took their time to trouble him, again, and exhibited several Articles against him, to Pope *Gregory* the 11th, who presently sends his bull to *Oxford* for the Apprehending of *Wickliff*, and for the silencing him, and rooting out his Doctrines, and writes also to the King against him. The Bishops now hoping to ruine this holy man, cite him a Second time, who appeared, but there came a Command to them from the King not to give any definitive sentence against him, so that he by that means escaped them a 2d time.

Not long after the Rebellion of *Jack-straw* breaking forth, and the Kingdom in a Combustion, the Bishops perceiving the Doctrine of *Wickliff* dayly to increase, and that he had many followers, they procured the Vicechancellour of *Oxford*, *William Barton*, in the year 1380 to put forth an Edict against *Wickliff* and his followers, which again brought him into trouble, not having his former supports to help him, and his Articles which he had maintained, so stoutly against the force of his Adversaries, were condemned as Heretical in 1382. About the same time one *Hereford* with *Rippon* and *Ashton* all Batchelours of Divinity were cited

before the Bishops, & persecuted for holding the tenents of *Wickliff*, and *Hereford* and *Rippington* were excommunicated. Also one *Thomas Hillman* a Bachelor of Divinity, was at the same time troubled by them for the same cause. Hitherto there was no Law to burn any man for Religion, and had they been contented with the power of excommunication, it had been well, and had not stirred up the Civil Magistrate to be their bloody and Cruel executioners, so that we may account these first Persecutions but light. But now their malice & rage being increased, the K. being but young, and overawed by the Pope and the proud and impetuous clergy of the Land, who bore great sway, they circumvented the King, & got surreptitiously a statute made without notice of the Commons, called an Act of the Parliament holden at *Westminster* An. 5. Rich. 3d. in which power was given to Sheriffs, and other Civil Magistrates, to imprison any for Religion, upon the Certificates of the Bishop: which caused great Persecutions but this Act was shortly after repealed at the intreaty of the Commons: However, the Bishops suppressed the knowledge of this Repealing, and unjustly under colour of the former Act, wrought horrible troubles, against all such as opposed them, or were favourers of *Wickliff*: and they also so wrought upon the King, that he sent forth his Letters against *Wickliff*, and for the suppression of his Doctrine, both to the Arch-Bishop of *Canterbury*, and to the Vice-chancellor of *Oxford* *Robert Riggs*, who was himself a favourer of *Wickliff*, and for which he was afterwards displaced. As to *Wickliff* himself, he was fain to fly, and hide himself from the persecution of the Popish Prelats, but God preserved him from their Malice, and at last, repairing to his parish of *Lutterworth*, where he was Parson, he quietly and in Peace departed this Life, about the beginning of the year 1384. But though they could not fully wreak their malice on him whilst he lived, yet when dead, they shewed all the spite imaginable against his

his Books and Bones : for at *Oxford* they caused all his Books they could light on to be publickly burnt. They say he had wrote 200 volumes, being a most painful & sedulous writer, as well as preacher, of whom, and of whose holy and godly life and Conversation, the whole University of *Oxford* gave a publick Testimony under their hands and Seal, in the Year 1406. Whose Doctrines also were publickly defended by *John Hus* of *Bohemia*, who was martyred for the same. But for all this the *Popish* Clergies inverteate malice against *Wickliff*, appeared 41 years after he was buried ; for, by a Decree of the Synod of *Constance*, they caused this holy mans Bones to be dug out of his Grave, and burnt, and the Ashes to be flung into the River.

The Doctrine of *Wickliff* notwithstanding daily increased, to the no small grief of the *Popish* Clergy ; and his Followers, or those professing his Doctrines (which were contrary to those of the corrupt *Romish* Church, and many of them, or most of them, such as the *Protestants* now hold) began then to be called *Lollards*, for they had then Nick-names, as well as now, for such as profest the purer Light of the Gospel. After *Wickliff* was gone, they set themselves to suppress these *Lollards*, as they called them, the Pope interpreting the Word from *Lollum Coclē* or *Darnel*, and one *William Swinderly*, a Priest, in 1389. was brought into great trouble by these men, for holding and preaching some of *Wickliff's* Doctrines ; and was condemned by the Bishop of *Hereford* for an Heretick ; but *Swinderly* appealed to the King, and to the Parliament, and during King *Richard's* Reign he was protected from their Violence ; but it is thought he suffered Martyrdom afterwards in the days of King *Hen. 4.* when the *Popish* Clergy had got more power. About the same time also they persecuted *Walter Brute* a Lay-Man, but bred up in the *University* at *Oxford*, and a graduate there : accusing him of Heresie, and for saying that the Sacrament of the Altar was not the very Body of Christ, but a sign and memorial

morial of him, and that he had avouched the Pope to be Antichrist, and that the Sentence given against *Swinderly* was unjust. For these things he is brought before the Bishop of *Hereford*, where he learnedly maintained his Assertions against them ; but being put to horrible Trouble and Vexation, was forced at last to make a Submission, which was, that he submitted to the Censure of the Gospel, the Church, and General Councils, and to St. *Augustine*, *Jerom*, *Ambrose*, and *Gregory*, and to his Bishop as his Subject. And so he escaped at that time, but whether he suffered afterwards is uncertain. About this time Pope *Boniface* the 9th made a Bull against the *Lollards*, and sent it to King *Richard 2d.* who, by the Instigation of *Courtney*, then Archbishop of *Canterbury*, and the Bishop of *Hereford*, the Popes Legat, issued out his Letters against the *Lollards*, as Hereticks, so that by this means many were forced to do Pennance, and to abjure, many were imprisoned and evilly intreated ; but during his Reign none were burnt.

#### *The manner of doing Pennance.*

The Town of *Leicester* was interdicted, and many of them forced to do Pennance, which was after this manner : They went about the Cross bare-footed, and bare-headed, and nothing on their Bodies, both Men and Women, but their Shifts, in one Hand a Crucifix, in the other a large Wax Taper lighted, and from thence marched to the Cathedral, where they stood (after they had made a procession about the Church) all the time of Mass : this also to be done three times, during the Market. After this manner they sought to punish such as made profession of the Gospel. And about the same time the *Londoners* favouring one *Peter Patesfull*, an *Austin-Friar*, who having embraced the Doctrines of *Wickliff*, preached against the corruptions of his Order, many of them were converted by him ; and the Doctrines of *Wickliff* spread very much in the City

City: For which they were malic'd by the Bishops, and complained of to the King, who was so incensed against the Mayor and Sheriffs, that he removed them from their Office, and made Sir *Edward Darlington* Warden of the City, and then removed his Court, and the Terms to *York*, thinking thereby to despight the *Londoners*. But this so alienated their Hearts, that by losing their Love, he also not long after lost his Crown and Life to *Henry Duke of Lancaster*, called *Henry the 4th*.

*The first Act for burning of Hereticks, William Sawtry the first that was burnt.*

*Henry the 4th* being but an Usurper and Tyrant, was fain to comply with the Prelatical Clergy, who had a great stroke in deposing their lawful Prince, that he might the better assure himself of the Crown, which he had unjustly taken. Till now the Sufferings and Persecutions of the *Lollards*, or such as made a profession of the purer Light of the Gospel, was but slight, in comparison of what they now began to suffer, for there was as yet no Law for to put an Heretick to Death, though they had made use of the afore-mentioned Statute in the 5th Year of King *R 2d.* to molest, trouble, and imprison good and pious men, but now in the 2d Year of this King *Henry the 4th*, they obtained a Law or Statute for the burning alive such as were convict of Heresie, made especially against the *Lollards*; and the first that so suffered upon this Statute was *William Sawtry*, the Parish Priest of St. *Scithes* in *London*, who had preached against worshipping the Cross, and the Images of Saints, against Pilgrimages, and Transubstantiation, and other Popish Heresies, for which he was cited before the Bishops, and convicted of (as they called it) Heresie, and then publickly degraded of all his Sacerdotal Ornaments, and made a Lay-man, and then delivered over to the secular Power to be put to death, according to the new made Law which they had with great joy obtained,

tained, for the extirpating the *Lollards*. Thus the King, who had deposed his lawful Prince, and usurpt the Crown, was the first that put men to death for Religion in *England*, by the unmerciful burning of their Bodies, at the Instigation of the cruel Popish Prelates. And this *William Sawtry* was the first that so suffered for the Gospel by the Papists in *England*, who was burnt Anno 1400.

*The burning of John Badby Taylor.*

After this unusual Execution of *Sawtry*, a great fear and dread fell upon all the People, but yet God would not leave his People without Testimony, for notwithstanding this cruel *Act*, many maintained the Truth, and among the rest one *John Badby*, an Artificer, and Lay-man, who was the next that suffered in the Year 1409. He was convicted before *Tho. Arundel*, Archbishop of *Canterbury*, with other Bishops his Assistants, of certain Articles, in which he is said to affirm, that the consecrated Wafer was not the real Body of Christ, which he averred to be true, to the face of all the Bishops, and gave his Reasons for the same; upon which they pronounced Sentence against him as an Heretick, he remaining constant to the Death, and could not be wrought upon by any persuasions, to give his Conscience the Lye, upon which he was delivered over to the secular Power, who had got the Kings Writ *ad comburendum Hereticum*, by force of which he was brought to *Smithfield*, and there put into an empty Barrel, and bound with Chains to a Stake, with Fagots about him, and being in this posture, they brought the Sacrament to him in great Pomp, asking him how he believed it, and whether he would yet recant and save his Life; but he told them he believed it to be hallowed Bread, and not Gods Body, upon which they set Fire to the Fagots; upon the feeling of which he cried *Mercy*, and the Prince being present, caused the fire to be withdrawn, endeavouring to save him, and promising him a Pardon.

fion; but he refused all, remaining constant, inflamed with the Love of God, and calling on the name of Jesus, the Fire was renewed, and he was burnt to Ashes.

### *The Statute Ex Officio.*

The Cruelties of the Popish Bishops with their power more and more encreasing, by their influence on the said King, in the same Parliament, they procured the Statute *Ex Officio*; in which it was enacted, that no man within the Realm should preach privily or openly, without Licence obtained of the Ordinary, nor that any should presume to teach, preach, or write any thing contrary to the Catholick Faith, or determination of the holy Church, (as they then called that of *Rome*,) nor keep or frequent any Conventicles, or any manner of Schools touching the Sect of the *Wickliffians*: And that any person having any heretical Books, Writings, or Schrols, containing the Wicked Doctrines of *Wickliff*, should within 40 days after Proclamation of this Statute, bring them to the Ordinary of the place: And if any shall do contrary to any of these Commands, the Ordinary by vertue of this Statute, within the precincts of his Dicccels, may imprison them at his pleasure in his own prisons; or any others vehemently suspected to be infected with, or a favourer of such Doctrines, and heretical Opinions, until he or they shall by order of Law purge themselves of such Opinions, or else openly recant the same: And that also the said Ordinary have power to fine such person or persons for the King, and to return such Fines into the Exchequer; and further such person or persons convicted by the Ordinary and his Commissaries, he may keep him or them in their own prisons at his Discretion; and further, if the said persons so convicted, remain obftinate, and will not abjure or recant their Opinions, that then they shall be delivered over to the secular power, and the Mayor, Sheriffs, and other Officers of

of the County, City, or Burrough, being present, after Sentence pronounced against them, shall take the persons so offending, and sentenced, and cause them to be openly burnt in the sight of the people.

*The Arch-Bishops Constitutions.*

This cruel Statute being obtained, the Archbi-  
shop of *Canterbury*, *Thomas Arundel*, put forth cer-  
tain Constitutions to be observed. That no man  
should undertake to preach without a Licence from  
the Ordinary, and they to be limited what to say.  
That none should suffer any to preach in their  
Churches, unless they produce such Authority.  
That whosoever should preach contrary to order  
should be severely punished by his Ordinary. That  
no School-Masters shall teach Children any thing of  
Religion, nor suffer their Scholars to expound the  
Scriptures, nor permit them to dispute concerning  
the Catholick Faith, the Sacraments, &c : That  
none of *Wickliff's* Books be kept in any School, house,  
or place, nor Sold by any Bookseller. That no  
man dare to undertake to translate the Scriptures,  
or any part of them into English. That no publick  
disputes be made concerning the Sacrament, or any  
other points of the Catholick Faith : None to speak  
against Images, processions, Tapers Crucifixes, &c.  
under penalty of being proceeded against as Her-  
etics. With several others of the like kind, which  
I here omit ; But by this the Reader may judge,  
what Tyranny, oppression, and cruelty, goes along  
with the *Popish* Religion, and what we must expect  
to have here again, if ever it comes to be set up in  
this Realm, which God forbid.

Notwithstanding all this severity, many thorow-  
out the Land professed the Gospel, some Publickly,  
and others privately, some stoutly induring Perse-  
cution, and others through fear forced against their  
Consciences to Recant. Among the rest, one *Wil-  
liam Thorp* was very much persecuted by the Arch-  
Bishop *Arundel*, who in a very learned manner de-  
fended

fended himself, & wrote a certain book called his Testament, in which he fully laid open the corruptions and vices of the Popish clergy : What became of this man is uncertain, but 'tis most likely that he died in their Prisons, for they kept many in perpetual durance, and obscure, that none could tell what became of them. So one *John Ashton* another professor was kept in Prison till he dyed, in the year 1382.

*Poor men doing Pennance.*

*John Purvey* also had great trouble about the same time, by the said Arch-Bishop, who at last was forced to Recant, to get out of their cruel clutches. This proud and imperious Prelat *Arundel*, caused several poor men for neglect of bringing straw to his Stables, as they were ordered, to undergo penance, bare footed and bare headed, with each a great burthen of straw at his back, going before the procession on which some one wrote these verses,

*These Baggs full of straw we bear on our backs  
Because my Lords Horse his Litter did Lack:  
If ye be not good to my Lord Graces horse,  
Ye are like to go barefoot before the Crofs.*

After the Death of King *Henry the 4* in the year of the Reign of his Son King *H. 5th*, the Prelats procured another statute *de Comburendo Heretico*, in which it was ordained, that all such who would not abjure these opinions of the *Lollards*, contrary to the received Catholick Faith, should after conviction forfeit all their goods and chattels, and their bodies openly burnt alive. And upon this, and the former statute *Sr. Roger Acton Knight, John Brown, John Beverly*, and others, to the number of 36 persons were burnt in *St. Giles's* fields in *January 1413*.

*The cruel Persecution of the Lord Cobham.*

The next noted man who was persecuted by these Tyrannical bloodsuckers, was Sr. *John Oldcastle Ld. Cobham*, who was a favourer & Principal maintainer of good men, called by the Popish Priests *Lollards*, who could not bring their consciences to submit to their wicked impieties, and gross Idolatries. *Arundel* had caused certain Inquisitors, who brought in Articles against the Lord Cobham, for being a mighty maintainer of suspected preachers in the Diocese of *London, Rochester*, and other places, and that he assisted & relieved them, and that he himself had not a true belief of the Sacrament, penance, pilgrimages, worshiping of Images, and of Ecclesiastical power and jurisdiction: Which process was awarded against him as a most pernicious heretic.

The Lord Cobham being a great man, and in favour also with the King, these blood thirsty Prelats first make their complaints against him to the King, who having heard them, spake himself in the behalf of the Lord Cobham, desiring them to deal gently with him, and to seek to reduce him to the Unity of the Church by fair means, promising them his assistance therein. And accordingly he sent for that worthy Lord, and privately admonished him to submit himself to the Church. To whom the Lord Cobham answered, that next to God he owed his Obedience to the King, as his sovereign, and that he should ever obey him as his faithful leige man, and all his Laws, and ready to fulfil his will in all things, but as to this touching the Pope, and his Spirituality, he did not owe any suit or service, for that the Scriptures had taught him that he was the great Antichrist, the son of Perdition, and open enemy of God: which the King hearing, and taking ill from him, forsook him, and left him a prey to his bloody Adversaries, who much desired his Death. He was thereupon cited before the Arch-Bishops,

Bishop, and not appearing was Excommunicated, and then cited again. This good Lord finding himself involved in troubles, wrote a rehearsal of his Belief, and sent it to the King. But the King would not receive it, but ordered him to be taken into Custody, and delivered to his Adversaries his Judges. The good Lord beholding himself forsaken, offered to bring 100 Knights and Esquires, to come in for his purgation, to clear him of Heresie; and also offered himself to fight for his Life, according to the Law of Arms, with any man living, in the quarrel of his Faith, the King and the Lords of his Council only excepted. Notwithstanding all this, the King suffered him to be summoned in his own privy Chamber, upon which he appealed from the Arch-Bishop to the Pope, wherewith the King was more highly displeased than before, and he was thereupon arrested and carried to the Tower. After that he was brought before the Arch-Bishop of Canterbury, The Bishops of London, Winchester, and others, where he strenuously and with great judgment argued his case, but at last they pronounced a definitive sentence against him for an Heretick. Which done the good Lord fell on his knees and prayed for his enemies, and so was carried back to the Tower. After that, sentence of Death was given against him, but by what means is not known, he escaped from Sr. Rob. Morley, Lieutenant of the Tower, and got into Wales, where he continued 4 years. Not long after, the Arch-Bishop had pronounced his sentence upon this Lord, he dyed with his tongue swelled in his mouth, that he was not able to speak, and it was looked upon as a judgment of God, upon him, being a great persecutor of good men. The King vexed at the escape of the Lord Cobham, offered a sum of Money to any that could take him dead or alive, and at last, after 4 years concealment, the Lord Pomis, whether for gain, or his hatred against such professors of the Gospel is uncertain, he caught the Lord Cobham, and brought him bound to London in the year

year 1417. the Parliament then sitting, the said Lord Cobham being outlawed, and excommunicated by the Bishop was brought before his Peers in Parliament, and at the Instigation of the Prelats, he had sentence passed upon him, to be drawn thorow London to the Gallows in St. Giles's and there to be hanged, and burnt hanging. Tho. Treason was pretended against him, yet it was for the matter of Religion that he was put to death, as Mr. Fox in his *Acts and Monuments* sufficiently proves, which brought him into the hatred of the Bishops, and they brought him into the hatred of the King, which occasioned his Death and Martyrdom.

Much about the time, or a little before the Execution of this worthy Lord, one John Claydon of London Coriar, suffered for the sake of the Gospel, being arrested by the Archbishops order upon suspicion of heresie which he denied not, but owned his Doctrines, for which he was imprisoned by Braybrook Bishop of London, and at last sentenced for an Heretick, and delivered to the secular power, and not long after, he was had to Smithfield and there burnt for his Religion. 1415. Some say one Richard Turming a Baker was burnt with him.

Henry Chichley succeeded to Arundel, and he following his steps, made more new & severe Constitutions against the Lollards, thinking thereby to suppress them, fearing the downfall of their Papal Authority, which they fought to maintain with cruelty and Tyranny : whereupon a strict Inquisition was made in all parts against those professors of the Gospel, and many forced to abjure to save their Lives : Among the rest Ralph Munyan being more obstinate, was condemned to perpetual imprisonment. And in Kent, whole families were forced to fly, and leave their Habitations, the Persecution was so great : 16 of them named in the Register of Canterbury.

*The burning of William Taylor Priest.*

King Henry the 5th dying, his Son Henry the 6th succeeded.

succeeded, of but a year old, and in the first year of his reign, *Wm. Taylor a Priest* was burnt for his Religion in *Smithfield, Anno 1422.* being first degraded by the Popish Prelates: And on the first of March he suffered with much Christian Constancy. In the year 1424. *John Florence a Turner*, in the Diocese of *Norwich*, was disciplin'd Publickly in the Cathedral of *Norwich*, by sentence of the Bishop 3 Sundays one after another, and likewise 3 Sundays afterwards in his own parish Church of *Shelton*, for holding several of *Wickliff's* opinions. About the same time several other persons of the same Diocese, were persecuted for *Lollards*, and many forced to purge themselves, and to swear against their Consciences, or run the danger of suffering Death for being Hereticks: Many were imprisoned and cruelly handled, and some of them burned, as *Father Abram of Colchester*, *William White*, and *John Whaddon* Priests. And about fourscore men and Women in *Suffolk* and *Northfolk*, forced to abjure, contrary to their minds and consciences. Others of them were injoyed pittance and publickly disciplined, and among the rest one *John Beverly* was whipt, from the Bishops palace in *Norwich*, and round the Market place, cruelly tearing and tormenting his body, by order of that persecuting Prelate. Also *John Skilly of Flixon* miller, for receiving into his house *White* and *Whaddon*, who were *Martyr'd*, and for holding several of *Wickliff's* opinions, was Condemned to be imprisoned for 7 years, and to eat nothing but bread and water every Fryday, during that time, and also in the beginning of every Lent, and *Maunday Thursday* to do open pittance. Several others were forced to abjure and to do open pittance. None can imagine the grievous sufferings that the people of God endured in those days, and it would be too tedious to enumerate, some of them, being accused for having a *Bible* in their house. And in the year 1430. one *John Hovedon* a wool winder and Citizen of *London* was burnt near the Tower, as *Fabian* writes. A-  
C 2 bout

bout the same time *Nicholas Canon* in *Northfolk* was forced to abjure, and had 3 publick disciplines about the *Cloyters* of the *Cathedral* of *Norwich* and imprisoned besides. In the year 1431. *Thomas Bagley* Priest an adherent to *Wickliff's* Doctrine, was burnt in *Smithfield*, about the midst of *Lent*, after he had been degraded : And also *Paul Craw* was burnt the same year. Anno 1439. one *Richard Wich*, was burnt, who, being a priest, was first degraded, and then burnt on *Tower-Hill* for an Heretick. He was esteemed a very holy man, in so much that after his Death, the people went to the place where he was burnt, and there prayed, and reared an heap of stones, and set up a croſs in his Memory ; which troubled the clergy, and made them get a prohibition from the King, to hinder and punish such as should resort thither as to Pilgrimage. And not long after, by reason of the malice of the *Cardinal of Winchester*, and other Prelates, the good *Duke of Gloucester* was arrested, & in few days after found dead in his Bed. About the year 1456. when *Thomas Burrscheir* was Arch-Bishop of *Canterbury*, *Reynold Peacock* Bishop of *Chichester*, a good man, was brought into trouble and persecuted by his fellow Prelates, for holding several opinions contrary to their *Romish* Doctrines, and for his faith and profession of the *Gospel*.

After he had been cited before the Arch-Bishop, and other prelates, and much pains and endeavours used to bring him from his opinions, they at last drew up a form of Recantation, which they forced him to declare to the people, by many menaces and hard usage, for all which he was detained in prison, and what became of him was not known.

*The Burning of John Goose, and others.*

We have briefly gone thorow the reigns of those Princes since the Clergy obtained the *Writ de Comburendo*, for the burning of Hereticks, and none has escaped that cruel punishment, more or less, in any of their reigns since King *Rich. 2d.* and for oug

we can see, is rather likely to increase, than decrease, for in the Reigne of King Ed. 4th of the Line of York, who succeeded King Hen. 6th whom he caused to be murdered, we find Anno 1473 one *John Goose* a godly servant of Jesus Christ, was condemned to the fire, and burnt on Tower Hill in the month of August : Being delivered over to the secular power, into the hands of Sheriff *Balderson*, he endeavoured all he could to cause him to renounce his opinions to save his Life, but this constant Martyr would not hearken to the Temptation, but desiring the Sheriff to let him have some victuals to refresh him, the Sheriff commanded the same, and he eating a very hearty Dinner, as if he were unconcerned and giving God thanks for his meal and refreshment, he said, that he should pass a sharp shovr e're he should go to supper ; after which being led to the place of Execution, he dyed with great Constancy and praying the Lord, yeilded up his Spirit to God. *Ex polychron.*

#### *The Burning of several others.*

In the reigns of King Ed. 5th and his Bloody Uncle and Usurper King Rich. 3d we do not find any Martyr'd, their Reigns being but short, and full of Trouble, but in the Reign of King Hen. 7th about the year 1494, there was a very ancient Lady about 80 years of Age, named *Joan Boughen*, burnt in Smithfield, for holding the opinions of *Wickliff*. She dyed on the 28 of April, being very constant, and returned to the menaces of Bishops, that she knew her self beloved of God, and his holy Angels, and that she feared not the Fire, and in the midst thereof she cryed to God to receive her Soul. She was much beloved, and her Ashes were carried away by such as secretly professed the Gospel, and kept as a Relick.

In the year 1497 several were forced to do penance bare footed and bare headed; with faggots on their shoulders before St. Paul's Cross, during the

procession and Sermon there. And in the following year 1498 in the beginning of May, a priest was burnt. And the same year in Northfolk was burnt a very Godly man named Brabram, and another in July, that year burnt in Smithfield.

In the year 1499, above 60 persons in Buckinghamshire, in the Diocese of Lincoln, William Smith being then Bishop, were forced, to penance with faggots on their shoulders, for the Gospels sake. And at Amersham in the same County, was burnt one William Tyssworth, a godly Martyr, in a Close called Stanly, Anno 1506. He was about 60 years of Age, who being bound to the Stake, and the Faggots about him, ready to suffer, the barbarous Papists caused his only daughter, being a Marryed woman, to set fire to her own Father, her Husband John Clark doing penance at the same time, with a Faggot before the fire, with many others. And the next day after one Father Roberts was Martyr'd at Buckingham : At whose burning there were 9 Persons forced to bear Faggots for penance. And two or three years after, at the same Town of Amersham, were burnt Thomas Bernard an Husbandman, and James Morden a labouring man, both in one fire. And at the same time there were thirty more, who bare Faggots and were burned in the right cheek : The manner thus : Their necks were tyed fast with Towels to a Post, and their hands bound, that they could not stir, and so the Iron being hot, was clapt to their cheeks being stigmatized for the Gospels sake. And this we must look for again, whenever Popery comes to have Dominion in this Kingdom. At the same time one Father Rogers was kept in the Bishops Prison, for 14 weeks, night and day, and so cruelly handled with cold, hunger, and Irons, that when he was let forth of prison he could never go upright as long as he liv'd.

### The Cruel handling and Murder of Thomas Chale.

In the same year 1506, at Amersham also, one Thomas

Thomas Chase, of that town, was cruelly handled in the Bishops prison, being a man of a very Godly and Sober behaviour, speaking against the idolatry and superstition of the *Papists*, for which he was condemned to the Bishops prison at *Wooburn*, called little *ease*, where he lay bound and manacled, with Gyves, Fetterers, Chains, and Irons, pinched with hunger and thirst, having nothing given him but by Chaplains, who mingled with their Alms, bitter taunts, scoffs and jeers, threatenings and floutings, all which this good man patiently endured : Saying *Blessed are they who suffer persecution for righteousness sake*, Mat. 5th. *For theirs is the Kingdom of Heaven*. And *blessed are you when men revile and persecute you*, &c. When the Bishop and his creatures, seeing they could not prevail upon this most constant Martyr, with all their Cruelties, they at last privately strangled him in prison, and then wickedly bruted abroad, that he had hanged himself in prison : So that we see it is no new thing, for this viperous brood, first to kill and murder a man, and then to defame him, and make himself the Murtherer : But this lyce was easily detected ; for none could stand upright in the place, and he had so many Irons and Manacles on his hands and feet, that he could not stir to ease himself, and they had bruised and maimed his body after a most shameful manner ; and that it might not be seen, and their cruelties and Murther detected, they caused him to be privately buried in a Wood in the high way betwixt *Wooburn* and *Marrow*. But it was brought to light by means of a woman, that looked after him in the prison. In the year 1507 one *Thomas Norris* was burnt in *Norwich*, on the last of *March*. Also in the same Kings Reign *Lawrence Ghest*, having been two years kept prisoner in *Salisbury*, was at last brought to the stake, to be burnt, and thinking to move him to recant, they brought before him his Wife and 7 Children. Yet Religion and constancy overcame nature, and not hearkening to them, desired they might be removed, for that they were but blocks in his way, and that

they would be but an hindrance of his good course, which he was running towards the Mark of his Salvation : ' And so fire being put to him, he finished his Life, renouncing not only Wife and Children, but also himself to follow Christ.'

*Divers persecuted at Coventry.*

In the Reign also of King *Henry the 7th* at *Cheping SADBURY*, a Godly and Religious Woman was Condemned to be burnt for an *Heretick*, by one Doctor *Whittington* the Bishops Chancellour, who himself went to the fire to see the Sacrifice of this good Woman, Condemned by him, who suffered with great constancy ; but it is very remarkable, that at the returning of the people into the Town, after the burning of this faithful Martyr, and among the rest this Doctor *Whittington*, that a Bull breaking loose out of a Butchers Staul meeting them, and having received a blow with an ax, which had made him furious and raging mad, he ran among the throng of the people, who giving way and shunning him, he hurt none, till he came where this Doctor was, who also sought to run from him ; But the Bull as if directed from above, and by the vengeance of God, he ran with all his force, upon the Chancellour and goring him in the belly till his Guts came forth, he immediately dyed ; a miserable spectacle of Gods wrath, against such Violent persecutors of his people.

*William Sweeting and John Brewster Martyrs.*

These were the chief Martyrs that suffered hitherto for the sake of the Gospel, to the end of the Reign of King *Hen. 7th*, though we read of divers others, especially in the *Diccells of Coventry and Lenchfield*, who suffered imprisonment, and great troubles, by the Papistical Bishops, for Speaking against the real presence, Images Purgatory, Pilgrimages, the Popes Supremacy, eating Flesh in Lent, Merit, and

and such like Popish Tenents; with which we will end this first Part, being indeed but a small gleaning, of a more plentiful Harvest of Martyrs, under the Reign of K. Hen. 8. who though he took away the Popes Supremacy, and for lucres sake, overthrew the Abbies, and wicked Nests of Monkeries, in this Land, yet burned the *Lollards* (as they called them) and such as professed the more pure light of the Gospel, as you will perceive in this following second part, which, I shall as briefly, as I may, touch upon.

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### The Second Part.

*In which are noted such Martyrs as suffered under the Reign of King Henry the 8th, before the Reformation.*

#### *Persecution by Fitz-James Bishop of London.*

WE are now come to the Reign of King Henry the 8th, in whose time many Godly men, who professed the Gospel and the Doctrine of *Wickliff* (who began, the first reformation in this Kingdom long before *Luther*) suffered persecution for their conciences sake, under the tittle of *Lollards*, as they then nicknamed them. In the years, between 1509 and 1517. in the Diocese of London, several were made to abjure, before *Richard Fitz-James* the then Bishop, who was in his time a most cruel persecutor of Christ's Church. Among the rest on *Joan Baker*, *Thomas Walker*, *William Potter*, *John Forge*, *Thomas Godard*, and more to the number of 41 who were brought into trouble, because some of them did not shew sufficient reverence to the Crucifix, others for speaking against Pilgrimages, and saying some that were burnt for their Religion, by the Popish power, were true Martyrs: And others again for Speaking against the

the Corporal presence in the Sacrament, against holy daies, and Fasting, against invocation of dead Images, and against the pride and immoderate riches of the clergy, and some again only for keeping company with such as were suspected of Heresie, and for reading of *English Books*, with such like, for which many of them were used like slaves, by the Instruments of *Fitz-James*, who dying, *Cu-bert Tunstal* succeeded him, who following his predecessors steps, violently persecuted all such as professed the Gospel, and caused many thorow fear of his cruelties to abjure, bear Faggots on their shoulders, in publick procession before the Cross, and to wear after a disgraceful manner, a Faggot painted upon their sleeves, or some other part of their outward garments, during their lives, or so long as it pleased the Ordinary, to terrifie others. But among these, two poor men, who had abjured, and had worn the infamous badg, injoyned them, the one named *William Sweeting*, the other *John Brewster*, being poor labouring men, were fain to fly out of the Diocels of *London*, by reason of the persecution, their Consciences accusing them for what they had done; the former getting to *Colchester*, became the holy water Clerk to the Parson of the Parish of *Mary Magdalen*, for which cause he had his infamous Badg taken away, the other *John Brewster*, being hired for a labourer in the service of the Earl of *Oxford*, by his controler, had his Badg taken off, but such was the intollerable pride and cruelty of the Popish Clergy at that time, that notice being given, that these poor men had relapsed to their former errors, after they had abjured, they were both layd hold on, and brought up to *London*, were excommunicated, and on the 8th of October in the year 1511 were both burnt in *Smithfield*, though 'tis said, that thorow fear of death, they would have submitted.

## The Martyrdom and cruel handling of John Brown.

About the 4th year of the Reign of King Henry, one *John Brown*, going home in the *Gravesend Barge*, chanced into the company of a Priest in the same Barge, and sitting too near the proud and surly Priest, the Priest asked him, if he knew him not, that he sat upon his cloaths: *John Brown* told him, he did not know him, nor what he was. I tell thee then said the other, that I am a Priest. What Sir said *John Brown* are you a Parson, or Vicar, or a Ladies Chaplain? No quoth he again, I am a Soul Priest: I sing for a Soul. Do you so Sir? said the other, that is well done: But I pray Sir said he where do you find the soul when you say Mass? I cannot tell, reply'd the Priest. Then said the other where do you leave it when mass is done? I cannot tell thee, said the Priest. If you can tell neither where you find it, nor where you leave it, when your Mass is done, said *John Brown*, how do you know how you save it? Go thy waies said the Priest, thou art an Heretick, and I will be even with thee. As he was; for not long after *John Brown*, not thinking any thing, was surprised in his own house, set on horse back, and his feet tyed like a Felon under the horses Belly, and so carried to *Canterbury*, and there was kept from *Low Sunday* till the *Fryday before Easter*, his wife and family not knowing what was become of him. There he was most cruelly handled by the Bishops *Warham* and *Fisher*, as he related himself to his own Wife before his Death, and the Soles of his feet being set upon hot coals, till they were burned to the bones, so that he could not set them to the Ground, to make him (as he said) to deny his Lord, which he resolved not to do, and so indured their torments, and being condemned to be burnt, at his own Town of *Ashford*, whither he was carried, and the night before he was burnt, set all night in the stocks, where his Wife came to him, whom he ex-  
God,

horted to continue, as she had began, in the fear of God, and to bring up her children verruously in the fear of God. And the next day, being *Whit-Sunday* even, this godly **Martyr** was burnt, and standing at the stake, with his hands lifted up, he prayed thus:

*O Lord I yeld me to thy grace.  
Grant me mercy for my trespasses.  
Let never the Fiend my Soul chace:  
Lord I will bow and thou shalt beat  
Let never my Soul come in hell's heat.  
Into thy hands I commend my Spirit, thou hast redeemed  
me O Lord of Truth.*

One *Chilton* the Bayliff seeing his Children at the fire, bid them fling them in too, for they would spring up *Horeticks* from his Ashes. This was the end of this **Martyr** burnt 1517.

*The Horrid Murther of Mr. Hun in the Lollards Tower.*

The next we shall briefly treat of is one *Richard Hun*, Merchant Tailor of *London*, esteemed a very worthy man. This man had a child at nurse in *Middlesex*, in the Parish of *St. Mary Matfalon*, which dyed, on occasion of which there fellout a quarrel between the said *Rich. Hun* and *Thomas Dryfield*, the Parson of the Parish about a Mortuary, which he claimed very unjustly, and sued Mr. *Hun* in the Spiritual Court, but Mr. *Hun* by advice of Council took out a writ of *Premunire*, against *Tho. Dryfield*; this enraging the whole hornets nest of Priests, hanging together, thought it not to be endured, that a Lay man, should thus be able to withstand the power of Priest-hood, though in his own just defence, and fearing if they should suffer this Priest to be condemned at *Huns* Suit, there would be a way opened for the rest of the Laity to follow the example. Therefore to put a stop to this, and to be revenged on him, they contrive,

contrive, to exhibite certain Articles against him, and accuse him of Heresie, before the Bishop, who thereupon apprehended him, and committed him to the *Lollards Tower* at *Paul's*. So that none of his Friends were suffer'd to come at him. And from thence, by the intigation of Dr. *Horsey* a cruel persecuter, and the Bishops Chancellour, he was had before the Bishop at his manour House at *Fulbam*, where he was examined, and certain Articles laid to his charge. That he had taught and published, that *Tythes* were not ordained as due by God, but by the *Covetousaels* of Priests: That the Bishops and Priests were the Scribes and *Pharises* that crucified Christ: That they were only preachers and praters, but no doers of Gods word: That he should say, he would defend the opinions of *Joan Barker*, that was forced to abjure: That he should say, the Bishop and his Officers deserved punishment, rather than the aforesaid *Joan Barker*. Lastly that he kept Heretical Books, damned by the Law, such as the *Apocalips in English*: The Epistles and Gospels in *English*, *Wickliff's* damnable works, and the like. To which he gave in his Answers, and was after his examination sent back to the *Lollards Tower* under the charge of *Charles Joseph the Sumner*, and *John Spalding* the Bell ringer; by the means of these two wicked fellows, the bloody Papists brought about their design of Murthering this Man; for about two nights after, his last commitment, he was found hanged on a Beam in the aforesaid Tower. *Spalding* after the Murther got himself out of the way and left the Keys of the Prison with one of his companions, to deliver to the Sumners Boy, who usually carried Mr. *Hun* his Meat. The Boy going into the Prison, about 10 of the Clock in the Morning, on the 4th of December, with two others found Mr. *Hun* hanging with his face to the wall, who being astonished, went and informed the Chancellor being then at Church, after his Contrivance, who went with certain of his Colleagues to the Prison, and finding him hanged, after their usual manner,

manner, he caused it to be blazed abroad, that he had hanged himself. But for all that the People suspected more truly the contrary, and that they had murthered him. Whereupon a Contention arose between the Bishop, who took his Clergys part, and averr'd he had murthered himself, and the Citizens, who lay'd his Death to the charge of the Bishops Officers ; And causing the Coroner to sit upon view of his body, and according to Law, to chuse an Inquest, and to give their Verdict, vexed the Bishop and Papists so much, that the Bishop proceeded *ex Officio* as in case of Heretic against the dead person supposing that if he were condemn'd of Heretic, that they durst not find it but that he had murthered himself; whereupon they objected several new matters against him, too long to relate, whether true or false it matters not, for they were such as a good man might not be ashamed to own. These Articles they cause to be proclaimed at Pauls Cross the Sunday following, and according to certain rules and prescripts of the Bishop, a Solemn process was framed against the dead, for whom none daring to appear, sentence was pronounced against the dead carcase, for Heretic, and the same delivered over to the secular power to be burned, which decree was performed in Smithfield, on the 20th day of the same month, being 16 days after they had Murthered him, to the great grief and disdain of the people.

Notwithstanding, after all this tragical and cruel handling of the dead Body, and their fair and colourable shew of Justice, yet the Inquest staid not their diligence, in searching out the truth, and the cause and means of Mr. *Hunt's* death, insomuch that they were called before the Lords Chief Justices, and also before the King himself, and his Privy Council, about this matter, and the determination at last was left to them, and after great search and deliberation, they found by good proof, and sufficient Evidence, that Doctor *Horsey* the Bishop of London's Chancellor, *Charles Joseph the Sumner*, and

John

John Spalding the Bell-Ringer, had privily and maliciously committed this Murther, and therefore indicted them all three as willful Murtherers. Notwithstanding, by the power of the Bishop of London, with Cardinal *Wolsey*, then in great favour, the next Sessions, the King's Attorney General pronounced the Indictment against Dr. *Horsey* to be false, and untrue, and that he was no way guilty of the Murther. Being thus freed he went away to Exeter, and for shame durst never after appear in London. The aforesaid Inquest found, by most evident signs, that the said Mr. *Hun* could not have hang'd himself, and that his Wrists had been hard bound with Cords, and they found that his Neck had been broken below the filken Girdle, they had hanged him in, and that there were two streams of Blood on his Jacote, a great clodder in the lappet of his Coat, which could not happen to him after he was hanged: Besides there was no place for him to get up to do the deed. But besides these proofs, *Charles Joseph* freely confessed of himself, that all those Heresies laid to Mr. *Hunn's* charge, were wrote and invented by the Chancellor, and also, that he, and *John the Bell-Ringer*, together with Dr. *Horsey* himself, who assisted them, murthered the said Mr. *Hun*, who was lying on his Bed, and at the bidding of the aforesaid Chancellour, who said, *lay hold on the Thief*, they fell upon him, and broke his Neck, and that he the said *Charles Joseph* put the Girdle about Mr. *Hunn's* Neck, and that *John the Bell-Ringer*, helping him to lift the dead Body, the Chancellour put the Girdle about the Staple, and so left him hanging. Thus you may see *Godfreying* is no new thing among them, Murther is their Trade: and this was the cruel end of this man, only for opposing the Power of the Lordly Priests, and which good People, you must look for again, if ever the Popish Tyranny get footing in this Kingdom. *Lay it to heart.*

## The Martyrdom of John Stillman.

It would be endless to relate all the troubles the people of God then suffered, in the Reign of this King, or to enumerate the persons who were forced against their Consciences to abjure, in the year 1517. in and about London, about 35 persons were compelled to abjure, among whom was one *George Laud*, the Prior of St. Sithe. Some of them afterwards being troubled in Conscience recanted, and suffered death, among the rest, one *John Stillman* who about the 24 day of September 1518. was apprehended, and brought before *Richard Fitz-James* then Bishop of London, at Fulham, and charged for speaking against the worshipping of Images, and for that he had commended *Wickliff*, and said he was a Saint in Heaven; and that his Book called *Wickliff's Wicket*, was a good and holy Book: From thence he was had to the *Lollards Tower*, and on the 22 day of Octob. brought before the Confistory at *Paul's*, and there examined by *Thomas Hed*, the Bishops Vicar General, upon several Articles objected against him, and he the said *John Stillman* owning the truth, and persevering in the same, he was condemned of Heretic, and delivered over to the Sheriffs of London, on the 25th of the same Month, and publickly burnt in *Smithfield*.

## Thomas Man and Robert Cosin Martyrs.

The next in order was *Thomas Man*, who, the 29. of March 1518. was likewise burned in *Smithfield*: He had for divers years been persecuted and imprisoned, forced to abjure, and to do Penance; after which they kept him in a Monastery as their servant, from whence he escaped, his Conscience troubling him for denying the Truth; but being retaken, he was proceeded against as a relapsed Heretick, by the aforesaid *Thomas Hed*, Vicar General, who produced false Witnesses against him, who

swore several Articles that they said were Heresie, and though he charged the Witnesses of Adultery and Theft, he could not be heard, and those they had assigned him for Advocates being Papists betrayed his Cause, and wrested his Words to his destruction; upon which he was condemned as a relapsed Heretick, with these glozing words *Rogamus attente in Visceribus Jesu Christi ut, &c. In English thus. We desire in the Bowells of the Lord Jesus Christ, that the punishment and execution of due severity of the ant against thee in this part may be so Moderated, that there be no rigorous Rigour, nor yet nodissolute mansuetude but to the health and wealth of thy soul &c.* This Sentence *Thomas Man* said was like that of *Cajaphas* against Christ, when he said to *Pilate*. *It is not lawfull for us to put any man to death, But if thou letst him go thou art not Cæsars Friend.* So they said it was not lawfull for them to take away *Thomas Mans* life, but they delivered him up to the Sheriffs of London, who caused him to be burnt without any warrant for the same.

About the same time one *Robert Cofin*, who had been instructed by *Thomas Man* in his flight, was martyred at *Buckingham*. The chief articles against him were, that he had perswaded one *Joan Normain* after she had bowed a piece of silver to be offered to a Saint, for the health of her child, not to carry it, and told her she needed only to pray to Heaven; And that she needed not to confess her self to the Priest, but to God, and that she might drink as well before she went to *Mass* on the Sunday, as on any other day. For these Perillous Doctrines this poor man was sacrificed, to the Lusts of the Popish Priests.

Much about the same time *Christopher Shoemaker* was burnt at *Newberry*, for professing the Gospel, and Speaking against worshipping of Saints, and going on Pilgrimages. And in the years 1520 and 1521 many received the Light of the Gospel, in and about *Newberry*, *Buckingham*, *Henly*, *Amerham*, in the Diocels of *London*, in *Essex*, at *Colch-ster*, *Suffolk*, and *Northfolk*, and many other places,

so that it spread very much before Luther appeared.

*Cruel persecution by the Bishop of Lincoln, Children Compelled to set fire to their parent.*

About the same year a most Cruel persecution was made against these Gospellers, or such as professed according to the Gospel, by John Longland Bishop of Lincoln, who brought into trouble above 450 persons, most of them poor ignorant men many of them only for having in their houses, and reading some English Books. And having gotten the Kings Letters to the Sheriffs and others, to assist him in the Suppression of Hereticks, he layd about him like a bloody Tyrant, Causing all that he suspected to abjure, doe penance, or be burnt, So that he forced above 50 persons to abjure their opinions, against their consciences for fear of Death. But many of them recanting were laid hold on, and suffered Martyrdom, among whom were Thomas Bernard, James Morden, Robert Rave, John Norman, Thomas Holms, and John Scrivener, at the burning of this last, his own children were Compelled to set fire to their Father, a Barbarity heardly to be parallel'd among the Heathen.

#### *Seven Martyrs at Coventry.*

Much about the same time 7 godly martyrs suffer'd at Coventry, viz. Mrs. Smith a Widdow, Robert Hatcher a Shoemaker, Archer a Shoemaker, Hawkins and Thomas Bond both Shoemakers, Wriggsham, Glover, and Landsdale an Hosier; one of the chief crimes objected against these persons was, the teaching their Family the Lords Prayer, and the ten Commandments in English, all which were burned in a little Park near the city Anno 1519. This thing being noysed abroad, and the people grumbling because of their hard usage the Bishop and his Priests gave it out, that they were not burned for having the Lords Prayer, Creed, and ten Commandments in English, but for eating Flesh on Fridays: so that you see they mended the matter much. About 2 years after one Robert Silkby, was burned at the same place, for the same crimes. About the same

time

time Mr. *Patrick Hamilton*, and *Henry Forest* of *St. Andrews* were both Martyred in *Scotland*.

*Thomas Harding Martyr.*

Under the aforesaid *John Longland* Bishop of *Lincoln*, suffered *Thomas Harding* of *Chesham* in the County of *Buckingham*, being forced with his wife to abjure by the said Bishop, with many more being enjoined penance and wearing Badges of Faggots which he did till the year 1532. Being also ordered to live in a certain place, and no where else, to fast every *Corpus Christi* Even, and to goe on Pilgrimage during his life every year to *Ashridge*, and there make his offerings both him and his Wife. But *Thomas Harding* neglecting, and being troubled in his mind, retired into the Woods in privat on the *Easter Holydays*, whilst others went to church to bow down to the Idols, he was espied at his prayers, which he read out of an *English Book*. And the Officers of the Bishop being made acquainted with it, they went immediatly to his house, and searching narrowly, found Certain *English Books* hid under the boards of the flower, most of them parts of the *Holy Scripture*. Upon which he was had before the Bishop then at *Woburn*, where being examined, he was sent to the Bishops prison called Little case; Where he endured much hardship both of hunger and pain, but they seeing him to remain constant, the Bishop soon after condemned him as a relapsed Heretick to the fire. committing the charge of his execution to *Rowland Messenger*, Vicar of great *Wickham*, who accordingly had the aforesaid Martyr to *Chesham*, where he dwelt, where he made a sermon in the behalf of the Popish Clergys Jurisdiction, making *Thomas Harding* to stand before him all the time: And after sermon was done he caused him to be brought before the High Altar, where he asked *Tho. Harding* if that he believed, that the Substance of the Bread after Consecration was any other than the Body of Christ born of the Virgin *Mary*. To which he repyled he believed what the Articles of the Creed had taught him;

That our Saviour *Jesus Christ* was born of the Virgin Mary, that he suffered under *Pontius Pilate*, and that on the Third day he arose again from the Dead, and sitteth now in Glory at the right hand of God the Father.

After this he was had to a mans house, where he remained all night in prayer, and about 10 of the clock the next morning, the aforesaid Vicar *Rowland*, with many Billmen to guard him, hurried him away, many men and women following him lamenting, and others Rejoycing thereat. When he was bound to the stake he desired the people to pray for him, and as soon as they had set fire to him, he prayed God to forgive his enemies, and with great patience lifting up his hands towards Heaven, he said *Jesus receive my spirit*, when one of the wicked Crew, taking up a Billet flung it at him, and dashed out his Brains. And proclamation was made at the same time that whosoever should bring a Faggot towards the burning of an Heretick should have 40 days pardon. At the same time there was generally a great persecution of all good men, and women, dissenting any way from the *Romish Idolatrie* thorow out the whole Diocese of *Lincoln*.

In the year 1530. about the time of the fall of *Cardinal Wolsey*. one *Thomas Hitten* a Preacher of *Maidston*, being much persecuted by the Archbishop of *Canterbury*, *Warham*, and *Fisher* Bishop of *Chester* and after they had tormented him, and kept him in prison, they at last caused him to be burnt at *Maidstone*, for his Constant profession and testimony of *Jesus Christ*, and of his free grace and salvation which he still maintained to the death.

#### *The story of Thomas Bilney Martyr.*

*Thomas Bilney* was brought up in the University of *Cambridge* even from a child, profiting in all kinds of Sciences, and in the Profession of both Laws, but at last being Converted to Christ, he studied the Gospel, being much inflamed with the Love of the Religion and Godliness, and by his pious life and great learning, he Converted many of his fellows in the true knowledg of the Gospel viz. Mr *Thomas Bilney* Arthur

Arthur, Mr Hugh Latimer, and others; at last he left the University and went about preaching the Gospel, which begot him many Enemies and among the rest Card. *Wolsey*, the Bish. of *Norwick*, The Fryers of *Ipswich*, D. *Stokes*, Sir Th. *More*, & others, for he much inveighed against the pride of the Popish Clergy, and the authority of the Bishop of *Rome*. This enraged *Wolsey*, the Archbishop of *Canterbury*, the Bishop of *London*, the Bishop of *Rochester*, *Ely*, *Bath* and *Wells*, with many others who Combined against him, and caused him and Mr. *Arthur* who had accompanied him to be brought before them at the Chapter house in *Westminster*; where they examined Mr *Bilney*, whether he had privately or publickly preached or taught the Opinions of *Luther*, or any other Contrary to the Catholick Church; and that whether he had not made Oath, that he would not preach or defend the Opinions of *Luther*. To which Mr *Bilney* made answer, that he had made such an Oath, but not Lawfully. After which they caused them both to take an Oath to Answer such Questions as they should ask them. Then certain Witnesses were called to prove the Articles Exhibited against them, but the Cardinal having other great matters of State to follow, the business was referred to Tonstal Bishop of *London*. And on the 20th of Nov. 1527, they were again had before the Bish & several Witnesses sworn to Articles against them. The chief of which were: That he said the Pope nor other could let any man to preach the Gospel: That none ought to forbear preaching the Gospel for fear of persecution: That he should say every Christian man is a Priest. That there was no Mediator but Jesus Christ, and that they ought not to pray to saints. That the curses of the Bishops, against those who preached the Gospel, should not harm them, but return upon themselves with several others of the like nature, which were for the most part confessed. Mr. *Arthur* being fearful submitted himself. But *Bilney* standing out, they interrogated him upon 34 Articles which he answered with great prudence and moderation, not sparing

to lay out their Idolatrous Worship before them, and for which his sincerity he was twice pulled out of the Pulpit at *Ipswich*, by the Fryers there, who were his great persecutors. But among other things, this prophetical man told them, that the time would shortly come, that others besides him should shew and preach the same Faith and Doctrine, that he did, which was the true Gospel of our Saviour *Jesus Christ*, and the mind of the holy Fathers, and whereby they should be brought from their errors in which they had been long seduced and led aside.

On the 4th of *Decem.* Mr *Bilney* is again brought before the Bishop of *London*, in the Chapter house in *Westmin.* where he is by the Bishop advised to submit, and to recant his errors, and desired to go aside and to consider of it with himself, but Mr. *Bilney* would return no other Answer than this: *Fiat Justitia & Judicium in nomine Domini*, Let Justice and Judgment be done in Gods Name, &c. and he being still urged to abjure, he would answer no otherwise only adding: *Haec est dies quam fecit Dominus, exultemus & letemur in ea* This is the Lords day, and we will rejoice in it. Then the Bishop putting off his Cap, after a little deliberation stood up, and said: *In nomine Patris, & filii, & Spiritus sancti Amen. Exurgat Deus & dissipentur inimici ejus.* In the name of the Father, Son and Holy Spirit, let God arise, and his Enemies be scattered. Then Crossing his forehead and Breast, he gave sentence thus. I by the Consent and Council of my Brethren here present do pronounce *Thi. B. Iny* who has here been accused of divers Articles, to be Convict of *Haeresie*. And for the rest of the sentence, we take deliberation till to morrow, Thus for 3 times Mr. *Bilney* with great Courage, withstood both their flatteries and threats, when at last for his further tryal, that it pleased God weakness should appear, being tyred with their importunitiess thorow Infirmitie, rather than Conviction submitted himself, and openly read his Abjuration and subscribed it: after which the Bishop absolved him, & enjoyned him penance, which was,

That

That he should abide in prison appointed by the Cardinal, till he was released by him, and also, that the next day he should go before the Procession in the Cathedral of St Paul, bare headed, with a faggot on his shoulder, and should stand so before the Preacher at *Pauls Crofs* all the Sermon time.

But after this, Mr. *Bilney* took such repentance and sorrow, for what he had done, that he almost fell into despair, so that some were fain to be with him day and night to comfort him. And about a year after, coming to *Cambridge*, he was in such Anguish of mind, and Agonies, that nothing could do him good, not being able to eat, drink, or sleep, imagining the whole Scriptures to condemn him, and to be against him. And not being able to rest, he again openly confessed his Faith in the Gospel of our Saviour *Jesus Christ*, being thus for two years troubled in mind, from the year 1529 to 1531, having a bitter sting and remorse for his Abjuration; but then coming to have some peace and quiet of Conscience, he resolved to give over his Life for the Confession of that truth he had renounced. Upon which he left the University, telling his friend he would go to *Jerusalem*, meaning he intended to go to suffer, and immediately departed to *Northfolk*, where he first preached privately in houses, to confirm the Brethren, and an Anchoreſ whom he had converted, who being in *Norwich*, he conversed with and gave her a new Testament of *Tindal's* translation: and then he preached publickly in the Fields, confessing his heinous fact, owned the Doctrine he had abjured to be true, willing all men to take warning by him, and never to trust to their fleshly friends, in causes of Religion. Upon this he was apprehended and put into Prison by *Nix* the Bishop of *Norwich*. Upon which several of their Doctors went to see to reclaim him who so strenuously handled matters that Dr. *Cull* was himself converted to the Doctrines he maintained. But the Bishop proceeded against him, and after examination he was condemned to the fire for an Heretick by

Dr. *Pell's* Doctor of Law and the Bishops chancellor when he was degraded by the Suffragan *Underwood* by the Assitance of the fryers according to their Popish manner, which done he was immediately committed to the Lay power to the Sheriffs of *Norwich* of whom *Theo. Necton* was one, and Mr. *Bilneys* good friend and very sorry for him; but such was the dread he had of the Popish Tyranny of those times that he durst not refuile doing his office but he could not bear to be present at his death and did him all the friendly kindness he could in his Confinement.

On the Fryday night being St. *Magnus* Eve, the day before he suffered, divers of his Friends resorted to him in the Prison of the *Guildhall*, where he was kept, and finding him eating some Alebrew very chearfully, he told them that he endeavoured to keep up his ruined Tenement of his Body as long as he could. Then exhorting them with godly discourse some of them told him, that altho the fire which he should suffer the next day should be of great heat to his Body, yet the comfort of God's Spirit should cool it to his everlasting refreshment. At which word Mr. *Bilney* putting his finger into the flame of the Candle burning before him, and feeling the heat thereof, he said, I feel by experience, and have known it long by Philosophy, that Fire by Gods Ordination is naturally hot, but yet I am perswaded by Gods holy Word, that many who have experimented the same, have felt no heat, and in the fire no Consumption; and I constantly believe, however the Stubble of my Body may burn and be wasted by the outward fire, yet my soul and Spirit shall without pain be purified thereby, with Joy unspeakable. Then he recited these Scriptures. *Fear not for I have redeemed thee, and called thee by my Name, thou art mine own. When thou goest through the water I will be with thee, and the strong floods shall not overthrow thee. When thou walkest in the fire it shall not burn thee, and the flame shall not kindle upon thee, for I am the Lord thy God the holy one of Israel.*

The

The next day being Saturday, with a great Guard of Glaves and Bilmen, they fetch'd this constant Martyr out of prison, carrying him to a place called the *Lollards Pit* which was encompassed about with hills; as he pass'd the streets, he distributed Alms to the poor, by the hands of one Dr. *Warner*, Parson of *Winterton*, his Friend, and one he had chosen to give him ghostly comfort at the Stake: he was clad in a Lay habit with his sleeves hanging down, & his hair cut and mangled at his degradation, however he seemed of an upright and chearful countenance, being but little in Stature. Being at the Stake while they were preparing the materials for his burning, he desired to speak a few words to the people. In which he told them he was born, and so of necessity must dye, he had Life with that condition, 'twas natural, but he was there to testify that he dyed a good Christian, and in a right belief towards almighty God. Upon which he rehearsed the Articles of the Creed, with the Elevation of his Eyes and hands towards heaven, and at the Article of Christ's Incarnation, having a little meditation with himself and coming to the word *Crucified*, he bowed himself with great reverence, and then proceeded to the rest. This done he put off his Gown, and kneeled down upon a little ledg, at the foot of the Stake, for him to stand on, that he might be more conspicuous to the people, where he pray'd privately, with great fervency, his Eyes and hands lifted up towards Heaven ending at last with the 143 Psalm which he repeated aloud: *Hear my prayer O Lord, and consider my desire*, which he repeated in Latin thrice, with deep meditation, and then again; *Enter not into Judgment with thy servant, for in thy sight shall no man living be justified*. Having put off his Jacot and Doubler he stood in his Breeches and shirt, and so was chained to the Stake, bidding his friends chearfully farewell, and when Dr. *Warner* could not speak to him for weeping, he said to him *pascere gregem tuum &c. Feed your flock, feed the flock, that when the Lord cometh he may find you so doing.* Then

Then many of the priests and Fryers his enemies, finding the people to murmur much for their putting him to death, some of them spake to Mr. Bilney to satisfie the people concerning them, left they should withdraw their charitable Arms: upon which Mr. Bilney said with a loud voyce, I pray you good people, be never the worse to these men for my sake, and tho they should have been the Authors of my death, it was not they. Then the officers setting fire to the reeds made a very great flame, which he feeling held up his hands, and then Knocking his Breast he often cryed on the name of Jesus, and sometimes said *Credo, Credo*: *I believe, I believe*: but the wind being very high, it blew the flame from him with its violence so, that he suffered much ere the wood took fire, and had strength enough to burn him: at last he bowed over the chain and gave up the Ghost, which one of the officers seeing, thrust the staple out of the stake with his halbert & so let the body drop into the fire, & flinging faggots upon him, he was so Consumed to Ashes: and this was the end of this good man, Martyr and Saint, as Mr. Latimer calls him, Mr. Bilney, who dyed at Norwich, 1531.

#### *Mr. Bayfeild Martyr.*

The next in order that suffered the torment of the flames, by the bloody persecuting Papists, was Mr. Richard Bayfeild in the year 1532, in the month of Novem. in Smithfield. He was sometimes a Monk of Bury converted by Doctor Barnes, and two others of London the said Doctor giving him a Testament of Tindals Translation, and other godly books in English, which so wrought upon this Monk, that he made them his dayly study, till at last he was found out by some of the Fryers of the Covent, & was by them gaged and cruelly whipped, and imprisoned in the House, and put in the Stocks for 3 quarters of a year, ere Doctor Barnes could get him out, which he at last effected by means of one Dr. Ruffam his friend one of the same House. Dr. Barnes had him with him to Cambridge, where he studied, and profited

so well that he never more returned to his Covent, but went to Lond. where he hid himself for a while, till he got beyond sea, where he was very usefull and assisted Tindal and Frith, but coming over again to London, and lodging in Bucklersbury, he was betray'd; being dogg'd thence to his Bookbinders in Mark lant, was there taken and carryed to the Lollards Tower, where finding one Parson Patmore imprisoned for the same Doctrine, he wonderfully strengthen'd him, & confirm'd him by his discourse; which being perceived, they caused Mr. Bayfeild to be removed to the Bishops Colehouse. As for the Parson he was afterwards, adjudged by the Bishop to perpetual Imprisonment, from which he was at last delivered by the Kings Pardon. But as for Mr. Bayfeild, he being now in the Colehouse, was more cruelly handled than before, for they tied him to the Wall by the neck, middle, and legs, to force him to accuse others, but he would not. Several Articles were put in against him, and among the rest this, viz. that he should say all laud & praise should be given to God alone, and not to Saints or Creatures. He very learnedly answered all the Articles put in against him, and offered to dispute with the most learned of them, the points which he asserted, but they had other more powerfull Weapons to fight with than words, the Papal Jurisdiction by which they condemned him, first for a relapsed Heretick, and then sentenced him to be degraded, upon which Mr. Bayfeild being moved more than Ordinary, said to the Bishop who had pronounced the sentence against him. The Life of you of the spirituality is so evil, that ye be hereticks, for ye do not only live evilly, but ye maintain evil living contrary to the Gospel of Christ, and the true belief of Christ's Church. Upon which they proceeded actually to degrade him; which done they delivered him over to the Secular power, who received him into their Jurisdiction, without any Writ, but only by virtue of the Bish. Letters, according to a Statute made, Hen. 4. when they had degraded Mr. Bayfeild, the

the Bishop being present, struck him with his Crosier Staff that he had in his hand, on the breast, with such violence, that he overturned Mr. Bayfeild, who was on his knees before him, and falling back on the pavement broke his head, so that he lay a while stun'd and in a swone, ere they could bring him to himself. When he said I rejoice that I am delivereded from the Church of Antichrist, and that I now am of the true Church of Christ militant on Earth, and trust that ere long I shall be in Heaven with Jesus Christ, and the Church triumphant for ever. From the Quire they had him to Newgate, and thence after an hours time which he spent in prayer, they led him to Smithfield, who went very cheerfully, and there for want of a speedy fire, he was half an hour alive after they had enkindled the fewel, and when that his left arm was burning and on a flame, he rub'd it with his right, till it fell off into the fire from his body, and then he continued in prayer, to the end without moving. This was the end of this godly stout Martyr on the 20 of Nov. 1532.

John Tewksberry Martyr.

The next that dyed by the hands of the persecuting Papists for his Religion, was one Tewksbury a Leatherseller of London, being converted by reading the Testament of Mr. Tyndel in English, and was so well verst in all points of his Religion, that he disputed it before Bishop Tonstall and his Priests for 7 days together, to their great wonder and amazement; they being not a little troubled and ashamed, that a Lay ignorant man (as they accounted him) should be able, by the power of the Scriptures, to resist and overthrow all their Arguments. The Bishop often urged him to recant his heresies which he so well defended, but he answered them that he no way erred from the true doctrine of the ancient mother Church. After which many Articles were objected against him, to which he gave his particular Answers, but at last, being thorow many importunitiess and threats perswaded, the flesh being weak, he recanted and submitted himself to penance:

nance which was, That he should keep his abjuration under pain of suffering for his relapse, That the next Sunday he should openly bear a faggot at Pauls Cross, and the Wednesday following another in Newgate Market and Cheapside: and on the Fryday in Cornhill and Leadenhall; that he should on either sleeve wear an Embroidered faggot as a badge all his Life time. That he should enter the Monastery of St. Bartholomew in Smithfield on the White son Eve following, and there abide, and not come out unless released by the Bishop of London. And that he should never go out of the Diocese of London without the special leave of the Bishop, or his successors. But notwithstanding this, about two years after, the said John Tewksbury being strengthened in his faith, by the Constancy and example of Mr. Bayfeild before mentioned, he made an open profession of his Faith, upon which he was apprehended and carried before the Bishop of London, and St. Tho. Moor, where divers Articles were preferred against him, one of which was that he confessed, that his Abjuration made before Cuthbert Bishop of London was done by Compulsion, and against his Conscience: and that he had taken off the Badges of faggots on his sleeves, without order and many others such like, most of which the said Tewksbury confessed; upon which the Bishop pronounced sentence against him, and delivered him to the Sheriffs of London: who caused him to be burnt in Smithfield upon St. Thomas Eve, being 20th of Decem. 1532. having no writ of the Kings but the Bishops Warrant.

#### *The Cruel handling of Edward Freese.*

Edward Freese a Painter by profession, who being at Colchester, and painting certain cloaths for an Inn there, wrote several places of Scripture by which they perceived him to be one of them they termed Hereticks, upon which they seised him, and carried him away forcibly to London, to the Bishop, and so to Fulham where the Bishop then was, where he was imprisoned and handled cruelly with some others of

of *Essex*, who had professed also the Gospel; most of their bread being made of Sawdust: their friends and wives being denied to come to see them, and the wife of this *Freeze* pressing in at the Gate, desirous to see her husband, the Porter gave her such a Kick on the Belly, she being then big with child, that the child was immediately destroyed, and she not long after dyed of the same. The Painter would ever and anon be writing things on the wall of the prison, and among the rest, one day, he wrote, *Doctor Dodipal* would make me beleive the Moon is made of green cheese; upon which they put manacles upon his wrists, so that he could not use his hands, so much as to comb his Head, which they forced him to wear, till they eat into his flesh, and that the flesh of his wrists stood up higher than the Irons. After a long suit of some of his friends, he was brought out of prison to answer at the Consitotry, having been kept 3 days before without either meat or drink, so that when he came forth he was so much amazed, and out of his senses, with their cruel handling him in prison, that he Stared like a wild man, and could answer nothing to any Question was asked him, but that my *Lord Bishop* is a good Man. They perceiving him distracted they sent him to an *Abby*, but he never came again to his perfect mind.

Not long after, the Brother of this man named *Valentine Freeze*, and his Wife; were both burned at York. The same year, this *Bishop of London*, caused all the Bibles he could get of *Tindal's* translation, to be publickly burnt.

*Mr. Baynham a Lawyer, Martyr.*

The next we shall mention, is one *Mr. James Baynham* a Lawyer and son to a Knight of *Gloucestershire* well skill'd both in the *Latine & Greek* tongues, and bred up in the Study of the Laws, of a most vertuous disposition, affable Conversation, and extremely addicted to prayer and meditation, and reading the holy Scriptures, visiting poor prisoners and relieving them, just to his Clients, giving good Council to the poor and widdows without fees, and

and was a singular pattern for all Lawyers, but notwithstanding his good and holy Life, he was accused before Sr. Tho. Moor then Chahcellor, arrested, and carryed out of the Middle Temple to the Chancellours House at Chelsey, where he remained in free prison for a time, but when Sr. Tho. Moor saw he could not pervert him, he handled him cruelly, and caused him to be whipt at a Tree in his Garden called the Tree of Truth, and after that sent him to The Tower to be rack'd, Sr. Tho. Moor himself being present, till they had lamed him, all to have him accuse others, which he would not. And his wife because she would not discover where his Books were they sent to the Fleet, and confiscated his Goods. After this, they had him before the Bishop of London, and interrogated him upon several Articles, to which he answered with great prudence: The Bishop told him now was the time for him to save his Life or to lose it, and Sr. Tho. Moor useing many flattering speeches, they at last brought him to submit, tho he could not yield to many of the Articles which he had spoken against, upon which he was sent to the Counter, and from thence was several times carryed before the Bishop and Consistory, being Exceeding unwilling to abjure, but at last for fear seeing the Bishop ready to give a definitive sentence against him, he read and signed his abjuration; which done, he was fined 20 l. to the King, and penance enjoyned him: which was, the next Sunday to go in the Procescion with a faggot on his sholdier at Pauls Cross, & so to stand before the Preacher during the Sermon, and after that to remain in Prison during the Bishops pleasure. This done Anno 1532, not long after he was released, but he had scarce been a month at home but he continually bewailing his fact of Abjuration, could have no peace in his mind, till he had declared his offence, to all his Acquaintance, asking God forgiveness, and the World, before a private Congregation, held in a Warehouse in Bowlane. And the next Sunday after, he went to saint Austins Church openly,

ly, with a Bible in his hand, and there before them all, with weeping, declared he had denied God, and prayed him to forgive his weakness, and all good people to take warning by him and not to do as he had done; for the Hell he had felt in his Conscience was greater far than the torment of Burning: upon this he was apprehended and sent to the Tower, and a Process was drawn up against him, as a relapsed Heretick: They first caused him to be whipt and after several appearances, and sending him to several prisons where they most cruelly handled him, they at last pronounced the sentence against him, and delivered him to Sr. Richard Gresham Sheriff, who sent him to Newgate, from whence on the last of April 1533. he was had to Smithfield, and there burned. It was observed, that being at the Stake in the midst of the Flames, when his Arms and Leggs were half consumed, he spake these Words. *O ye Papists, behold ye look for miracles, and here now you may see a miracle, for in this fire feel no more pain, than if I were on a Bed of down, but'tis to me as a bed of Roses:* After which he gave up the Ghost.

#### *Bent and Trapnel Martyrs.*

About the same time John Bent a Taylor living at the Devises in Wilts, was there burnt, for denying the Real presence in the Sacrament of the Altar. And also in the same county one Trapnell was burnt, for professing the Gospel, at a Town called Bradford.

#### *Three men hang'd for taking down the Rood of Dovercourt.*

The same year, many Images were thrown down in the night, by several persons, who were troubled at the gross Idolatry committed before them, by the foolish and ignorant Papists; as the Images and Crosses in Stoke park. The Image of the Crucifix in the highway by Cogshall. the Image of St. Petronel in the Church of great Harpleigh. The Image of St. Christopher by Sudbury. and the Image of St. Petronel in a Chappel by Ipswich. But above all the rest, the loss of the Image or Rood of Dovercourt.

Dovercourt vexed them most, being a noted and famous Image, and to which many ignorant devotees resorted, the Church door standing open night and day, for they had caused it to be reported, and 'twas also believed by the superstitious People, that none was able to shut the Church door being kept open by this Image, upon which one *Robert King* of Dedham, *Robert Debnam* of Eastergolt, *Nicholas Marsh* of Dodham, and *Robert Gardner* of the same place, agreed together one night to see if this feigned miracle were true or false, their consciences troubling them to see the Honour of God to be blasphemed by the jugling Priests, imposing upon the silly People. The roodstool about 10 miles from the place where they dwelt, which they travelled on foot, and found the Church door standing open, which they found they were able to shut, and that the dead Image was not able to hinder them, nor to defend it self, for they made bold to take it down out of its shrine, with the Tapers burning before it, and carried it about a quarter of a mile from the place, and then set it on fire, which being dry, burned very easily. But great inquiry being made after these persons, they were at last found, and apprehended, all but *Robert Gardner* who fled and eloped, the other three before mentioned were hang'd in chaines about half a year after. *Robert King* was hang'd at Dednam, *Robert Debnam* at Cattwaycause, and *Nicholas Marsh* at Dovercourt.

#### The Martyrdom of John Frith and Andrew Hewet.

The next whose history we shall briefly recite, is Mr. *John Frith* who was a young man of godly life and singular learning, being bred in Cambridge, Skilful in the Latine and Greek tongues, and well read in Philosophy and Divinity, of a pregnant wit and excellent Conversation. This man falling into the Acquaintance of Mr. *Tindal*, was by his means Converted, and owned the Gospel of *Jesus Christ* in sincerity of heart. He being Batchelour of Arts among other noted and learned men who were pickt out

out to furnish Cardinal *Woolfies* new erected Colledg, called *Christ Colledg in Oxford*, was chosen for one: among whom many had received the light of the Gol spel, and often conferred together privately of the same, which coming to the Cardinals ear, he caused them, and among the rest this *John Frith* to be cast into Prison, in a stinking Cave within the Colledge, where their Salt-fish was laid, so that thorow the Stink thereof many of them were infected and dyed: 3 of them dyed within one week one of another, having nothing given them to eat, but Salt-fish from *February* to the midst of *August*. *John Frith* escaping Death was at last released out of Prison and Confined only not to go 10 miles out of *Oxford*, but he not daring to trut himself among those wolves, that fought to devour him, he made his escape, and got away beyond sea. But after that coming back again into his native Country, and being at *Reading* in poor cloaths, he was taken for a Vagabond, and put into the Stocks, where he sat till he was almost pined with hunger & cold, because he would not declare who he was, for Sr *Tho Moor* the Chancellor, & great persecutor, being a bigotted Papist, had offer'd great rewards to any that could take this *John Frith* and had sent to the Sea Ports and other places to discover him. At last, not knowing what to do he sent for Mr. *Cox* who was Schoolmaster of that place, whom he accosted in *Latine*, and afterward in *Greek* reciting several verses out of *Homer*, Complaining of his hard Condition. His Eloquence so much wrought upon this ingenious Schoolmaster, that he went to the Magistrates and got him released, taking him home and relieving him, being much taken with his learning and wit. After this, often disguising himself, and changing his cloaths, staying but a small time with his friends, for fear of discovery, he waned about; but at last being betray'd, he was taken and sent to the Tower, where he wrote an excellent tract concerning the Sacrament, which Sr. *Tho Mon* thought worthy of answer by himself. But *Frith* treatise coming into several hands, did much good, and

and was some means of Converting Archbishop Cranmer. He maintained his Arguments so strenuously, and with so much learning against all the Bishops, that they knew not what to say to him, But in the end, after many appearances before these wolfish Prelates, on the 20th of June 1533. he received his sentence from the Bishop of London, to be burnt, thereupon directing his Letter to Sr. Stephen Peacock the Mayor of London, and to the Sheriffs, to receive him, he was delivered over to the secular power, who on the 4th of July following, caused him to be burnt in Smithfield, together with Andrew Hewet, where he suffered Death with great courage and constancy. For when the faggots and fire were put unto him, he embraced them declaring with what quiet of mind he suffered for Christ's Sake, and the true Doctrine, of which he that day gave a cheerful testimony with his Blood. The wind bare away the flame from him to his fellow, who was tyed to his back, so that he was Longer in dying, yet God giving him strength he bore it with such patience, as if he felt no pain or torment, but rather seemed to be joyful for his fellow, than careful for himself.

As to the other Martyr who suffered with Mr. Frith, his name was Andrew Hewet born in Feverham, in the County of Kent, he was but a young man, and had been at Apprentice to a Taylor in Waring Street, but being suspected, he was betray'd, and had to Prison in the Lollards Tower where one procuring him a file, he filed off his Irons and made his escape, but was not long after retaken, and used much worse, till at last, after much hard usage, and long imprisonment, he was condemned to be burnt, and suffered in the same fire with the aforesaid Mr. Frith; when they were at the Stake, and desired the Prayers of the People; one Doctor Cook a Parson in London, openly admonished the People not to pray for those Martyrs, no more than for a Dog. Mr. Frith desired God to forgive him, and the People were much displeased.

*The Martyrdom of Thomas Bennet*

The next that we read of was on Thomas Bennet who received his Martyrdom at Exeter. He was born at Cambridge, and there Commenced Master of Arts, one well learned, & a familiar acquaintance of Mr. Bilney, the glorious Martyr we have spoken of before. Finding the great Corruption of the Clergy to be a great trouble to him, and fearing to fall into trouble in his own Country, that he might have the more freedom he went into Devonshire in the year 1524. dwelling at a Town called Tarrington, where he was utterly unknown. Here he kept a School, being Married, but his expectation being not there answered he went to Exeter, about a year after, where he also taught School, and so maintained his Family. He was a man of a quiet behaviour, of a godly Conversation, of a very courteous nature, humble to all Men, and offensive to none: and a diligent and attentive hearer of Sermons. All his spare time he gave to the study of the Scriptures. But when he heard of one Wl. Stroud, of Newham of that County Esq; was put into the Bishops prison for the sake of the Gospel, he wrote to him many Comfortable Letters, discloseing to him who he was, and for what he came into that Country; among other Expressions he had this: That because he would not be a whoremaster, or an unclean person he had married a Wife, with whom he had lived out of the Tyranny of his Antickristian persecutors, for Six years he having been a Priest and taken Orders. The man being full of zeal for Christ and his Gospel beholding dayly the gross Idolatries committed to dumb Idols, and hearing the blasphemies of the Popish teachers, he could not be quiet in his mind, till he had given his testimony against them, and then he knew the danger that he incur'd thereby yet he thought he should do more good, and be more profitable to the Church of God, by his death, than by his Life. Therefore desiring his friends, that God would strengthen and support him in his Intentions, he set upon the door of the Cathedra

dral: That the Pope was Antichrist and the Saints were not to be Wurshipped, but God alone. This did not a little infrage the Bishop, and all the Priests, and they cauled the Mayor to make a diligent search thorow the City for the Heretick, who durst put up this Blasphemous Bill as they calld it, and the most Learned among them were calld upon to preach against it; but not being able to find out who did it, they proceed however to curse the party with Bell, Book, and Candle, which they performed with great Fopperie and Ceremony. The Priests being apparelled in White, and the Monks standing round about, the Crois and holy Candles being holden up, one of them ascending the Pulpit began his Sermon, with this Text, *Eft blasphemia in* *estis. There is Blasphemy in the Army, &c. Spoken by Joshua;* Concluding that the damnable Heretick who had put up that Blasphemous Bill, was amably accursed, and so besought God, our Lady, St. Peter Patron of the Church, with all the Holy Martyrs, Confessors, Virgins, &c. that it might be known, what wicked and accursed Heretick had put up that Blasphemous Bill, that Gods People might woyd the Vengeance. Then the Bishop stood up and said, by the Authority of God, the Father Almighty, and by the blessed Virgin Mary, of St. Peter and St. Paul, and of the holy Saints, we, Excommunicate, we utterly Curse and Ban, Commit and deliver to the Devil of Hell, him or her, whatsover he or she be, that have in Spite of God and St. Peter, whose Church this is, in Spite of all holy Saints, in Spite of our most holy Father the Pope, and in spite of the reverend Father in God John Diocesan, and the Worshipful Canons, Masters, and Priests, Clerks which serve God dayly in this Cathedral Church, fixed up with wax, a cursed and heretical Bill full of Blasphemy, upon the door of this holy Church, Excommunicate plainly be he or she, and delivered over to the Devil, as perpetual malefactors and Schismaticks. Accursed may they be and given Body and Soul to the Devil. Cursed be they, he, or she, in Citys and Towns, in Fields and in

Ways, in Paths, in Houses, out of Houses, in all other places, standing, lying, or rising walking or running waking or sleeping, eating or drinking, or whatsoever thing they do besides. We separate them, him, or her, from the Threshold, and from all the prayers of the Church, from the participation of the Holy Mass, from all Sacraments, Chappels, and Altars, from Holy Bread, and Holy Water, from all the merits of Gods Priests, and religious men; and from all their Cloysters, from all their pardons, privileges, grants, and immunities, which all the Holy Fathers Popes of *Rome* have granted to them: And we give over utterly to the power of the Fiend, them, he or she, and let us quench their souls, if they be dead, this night in the pains of hell fire, as this Candle is now quenched and put out (then he put out one of the Candles) and let us pray to God, if they be alive that their Eyes may be put out, as this light Candle is (with that he put out another Candle) & let us pray to God and to our Lady, to St. Peter and Paul and all holy Saints that all the senses of their Bodys may fail them, and that they may have no feeling, as now the light of this Candle is gone out (and so he put out the 3d Candle except they, he, or she, come openly now and confess their Blasphemy, and make satisfaction to God, our Lady, St. Peter and the worshipful company of this Cathed. Chu. &c as this Hoiy Croſſ staff that now falleth down, so may they, except they repent and shew themselves. Then the Croſſ staff falling down, the people gave a great shout, and so the Ceremony ended. *Thomas Bennet* was there in presence, and could not choose but laugh at their foppery, upon which he was laid hold on, but not suspected for the Heretick, they had cursed, contrary to the Doctrine of Christ, they let him go again. But not long after, his Boy setting up more Bills on the Church door, he was taken in the Action and then *Mr. Bennet* was seized and cast into prison, he freely acknowledging the Action, and that he would maintain the doing of it; upon this they put him into the Stocks with heavy Irons and Bolts, many dispute

the Priests and Fryers had with him, whom he answered with much sobriety, and maintained his Assertions with so much learning, that they knew not what to say to him: But to handle him more Cruelly, as also his wife who was a partaker with her husband in his sufferings. About a weeks time they endeavoured all they could to cause him to recant, but in vain; upon which they pronounced him an obstinate Heretick, and so Condemned him to be burnt. And the writ *de Comburendo*, &c. being procured, and sent from London, they delivered him over to Sir Tho. Denis Sheriff of Devonshire to be burnt, and being brought to his Execution, in a place called *Liverydole* without Exeter, where he behaved himself with so much moderation and Christian patience, making to the people such pithy and godly exhortations at his Death, that many of his very enemies could not but say and confess that he was a good man, and a servant of God. Yet one of them when he was at the Stake, endeavouring to perswade him to pray to the Virgin Mary, and the Saints, he denied, and told them he had but one Advocate Jesus Christ, who dyed for us, and now sitteth at the right hand of the Father, and to him they ought only to pray; which this zealous man hearing, his name being *Barnhouse*, he was so enraged, that taking a furze bush on the end of a pike, he set it on fire, and thrust it into the Holy Martyr's face: At which the Holy man holding up his hands said, Sir, trouble me not now, and presently prayed, *Pater ignosce illis*, &c. Father forgive them, &c. upon which fire was put to the Furzes and Wood, when Mr. *Bennet* lifting up his hands and eyes towards heaven; He cryed out, O Lord receive my Spirit, and so Continuing in his prayers, never stir'd or mov'd but most patiently abode the Cruelty of the Fire, till his Life was ended.

*Great persecution in London.*

About the same time, a very great persecution was maintained by *Bishop Stokesly*, in his Diocels of London, causing about 138 several persons to abjure: and the Body of one Mr. *Tracy* to be taken up

and burnt for an Heretick, because he had spoken against the mass and praying to Saints in his Testament.

About the same time, ten Anabaptists were also put to Death for their Religion: But now, after that King Henry had marryed *Ann of Bullein*, there was a Cessation of their bloody persecution for a time, and the Church had some rest from these Tyrants, she favouring those of the Religion, this being the Mother of our glorious Queen *Elizabeth*, who was not long after born, and now the Popes Supremacy was utterly abolished out of *England*: And many of the High and ranting Popelings now turned their coats, and preached publickly against the Supremacy of the Pope, for which they before had burnt divers for maintaining it: But Sir *Tho. More*, and Bishop *Fisher*, two great persecutors were beheaded.

*Mr. Tyndal Martyred in Flanders.*

In the year 1536 *William Tyndal*, who may be called the Apostle of this Nation, was Martyr'd in Flanders. He was born on the borders of *Wales* and brought up in the University of *Oxford* where he was first Converted to the Gospel, and after that he removed to *Cambridg* where he also studied and ripened in the study of Gods Word. From thence he went into *Glocester Shire* and lived with one *Welch* a Knight of that County as a Tutor to his children where he translated the *Enchiridion* of *Erasmus* into English, but being there persecuted by the Priests of that Country he was fain to fly to *London*, and thence went into *Germany* where he Translated the Bible into English, being assisted in it by *Mr. Coverdale*. This translation enraged the Popish Priests so that they procured an order to have it burnt, desiring to keep the people in Ignorance. Afterwards *Mr. Tyndal* being at *Antwerp*, where he lay, was betrayed by one *Phillips* his own Country man, to whom he had been very kind and familiar, and took him to be his friend, but he was deceived in him, & carried prisoner to *Filford Castle* by the Emperors officers, where he continued till he was Martyr'd, at the procuration of his most Cruel enemies

the

the Priests, for no other crime than translating the Bible. He was first strangled at a Stake, and then burnt to Ashes by the Emperors decree, Mr. Tyndal crying at his death *O Lord open the King of Englands Eyes.* The very same year Queen Ann was beheaded.

### Mr. Lambert Martyr.

The next we shall take notice of is *John Lambert Alias Nicholson*, born and brought up in Northfolk, but studied at Cambridge, where he was Converted by Mr. Bilney, and profited very much both in the Latine and Greek tongues: But perceiving the violence of the times, to avoyde persecution went over into Germany to Mr. Tyndal, where he remained sometime Preacher and Chaplain to an English House in Antwerp, till he was disturbed by Sir Tho. Moor, and taken and brought thence to London, where there was 45 Articles laid to his charge, all which he answered in writing. He was kept in prison till the death of Archbishop Warham, when he was released and kept a privat School in London, but not long after, he began to dispute about the Sacrament and real presence, which brought him into farther trouble: For by the Advice of Gardner Bishop of Winchester, because the King had Contracted great hatred from the people, for his demolishing the Abbies and Monkeries, laying he favoured Hereticks and heresie, he was resolved to shew the Contrary by his Actings against this *John Lambert*, and therefore after several disputings before the Bishops, the King resolves by Gardner's advice to hear the matter himself, where this Holy man maintained his Arguments with great learning and modesty, for 5 hours against 10 Prelates, who disputed against him, and notwithstanding the Kings frowns and taunts, being upholder by the Spirit of God, the main thing being the busines of the real presence in the Sacrament which he denied. At last it being night and the King willing to be gone, asked Mr. Lambert whether he would live or dye, for it was yet in his free choyce; to which Lambert Answered, that he submitted himself wholly

ly unto the will of his Majesty. Then said the King, commit your self into the hands of God, and not into mine. my Soul replyed he I Command into the hands of God, but my Body wholly to your Clemency. Then said the King if you commit your self to my Judgment, you must dye, for I will not be a Patron to Hereticks. After which he commanded *Cromwell* to read the sentence of Death upon him, which was done to his grief, for he was a great favourer of the Gospellers, but feared if he should refuse he should incur the Kings displeasure, and do him no good. But it is said, that *Cromwell* asked him forgiveness before he dyed for reading the sentence against him. *Lambert* having notice of his death prepared for it very cheerfully, and it is to be noted, that amongall these who had suffered at *Smithfield* there was none that was so cruelly handled as this man, for after his Leggs were burned to the stumps, withdrawing the fire from him, put him to more torment, two that stood one each side of him, pitching their piked halberts into his body, lifted him up as high as the chain would permit them: when he lifting up his hands all of a flame cryed aloud to the people, none but *Christ*, none but *Christ*. and being let down again into the fire he ended his Life, in year 1538.

#### *The Murther of Mr. Packington.*

We cannot here pass over the murther of Mr. *Robert Packington*, who was a Burgess in Parliament for the City of London, where it seems he was too free in speaking against the Covetousness and pride of the Clergy, for which they Stomached him, and knowing him to be a stout resolute man, such another as Sir. *Edmonbury Godfrey*, and might do them a prejudice, they resolved to take him out of the way. They had observed that every morning he went to prayers, at 5 of the Clock winter & Summer to the Church called *St. Thomas of Acres*, now *Mercers Chappel*, being not far from his house, dwelling in Cheapside; upon which, one morning, as the said Mr. *Packington* was Crossing the street, to go

over

over to the Chappel, being a vety misty morning, and fit for their black purpose; he was shot with a Gun, several Neighbours hearing it go off, and the Labourers who stood at *Soper-lane* end, saw him fall upon the shot, but the Murtherer could not be heard of, having dexterously made his escape. The blow heard, they had not the opportunity of putting, or (according to our new phrase) of shamming the Murther upon himself. But God that reveals the close designs of the wicked, and brings such horrid Contrivances to Light, for his Glory and our Instruction, at last brought this Murther to Light, for Dr. *Incent* Dean of *St. Pauls*, being on his Death Bed, had such horrors of Conscience, that he could not die, till he had confessed that he had hired an *Italiano* murther thesaid *Mr. Packington*; no doubt as he thought for the good of the Church; and thus it came to be known, and the horrid malice of the Clergy, to all that speak or any way Act against them, to be taken notice of.

*Two Mad Men burnt for Hereticks.*

We shall not omit the burning of *Mr. Collens* a Lawyer, who by occasion of the lightnes of his Wife, whom he passionately lov'd, fell mad, and besides his feases, this man one *Sunday* going into a Church, and seeing the Priest holding the Host up between his hands over his head, he took up his Dog, and did the like, which they taking it done in derision, tho he was mad, had him Condemned and burned for an Heretick: both he and his Dog being burnt in *Smithfield*, the same year 1538.

In the same, or the next following year, one *Conbridge* was burnt at *Oxford*, being also mad, and out of his right senses, and had more need of Physick to restore him to his right mind, than punishment, and to be sent to *Bethlem* than to the fire; but such was the merciless Cruelty of these persecutors, that they would spare none. However it was observed, that this Martyr being in the midst of the Flames, lift up his head towards Heaven, and called upon the name of *Jesus* till he dyed.

Also

Also the same year was one *Puttedew* burnt in *Suffolk*, for jesting only with the Priest, saying, that after he had drunk up all the Wine himself, he blessed the people with the hungry Chalice, for this he was Condemned and burned for an Heretick. And about the same time one *William Leiton* was burnt at *Norwich*, for speaking against an Idol that they were wont to carry about in Procession, and for saying the Lords Supper ought to be administer'd to the Laity in both kinds.

*N. Peke burnt at Ipswich.*

About the same time, one *N. Peke* was burnt at *Ipswich*, who being at the Stake, and the Furze and Faggots being set on fire, when he was as black as a Coal, Dr. *Reading* being by with a white Wand which he held in his hand, he stroke *Peke* on the shoulder, and bid him recant, and acknowledge that the Sacrament of the Altar was the very Body of Christ, Flesh, Blood, and Bones, and he would absolve him; to which he answered, I defie both it and thee, and with great violence spat blood out of his Body, his Veins being broke within him. Upon which this Popish Doctor in the Name of the Bishop proclaimed that whosoever cast a stick into the fire towards the burning of that obstinate Heretick, should have 40 days pardon; upon which, many ran and flung sticks into the fire, to obtain this pardon; such was their blindness and Ignorance.

Not long after by the cunning devices of *Gardner* Bishop of *Winchester*, and other Popish Prelates, the six Articles were obtained in Parliament. The first of which was concerning transubstantiation declaring the Sacrament of the Altar after the Priestly consecration to be the very Body of our Lord, with a penalty that those who should deny this Article, either by word of mouth, or writing, should be burnt alive, without Abjuration, and all their goods forfeited to the King, and as to the other five it was made death and felony by the Law, to deny them, without benefit of Clergy or Sanctuary. The second being concerning the Sacrament of

of both kinds, that it ought not to be given to the Laity. The 3d that Priests may not marry. 4. That Vows of chastity ought to be observ'd. 5. That private Masses are agreeable to God's Law. 6. That auricular Confession is expedient and necessary to be received, &c. and upon these Articles was granted by the same Parliament, a bloody and Cruel Inquisition, directed to certain persons in every shire and County, to enquire into all such Heresies, Felonies, Contemps, &c. committed or done by any, that they might suffer according to the Law. These Articles were opposed openly in Parliament by *Cranmer* Archbishop of Canterbury: who afterwards suffered Martyrdom in the days of Queen *Mary*, as shall be declared. And among these, we might nominate the Lord *Cromwell* who lost his Life in the cause of God, by the craft and policy of his Popish Adversaries, but since it had some other shew than that of Religion only, we shall let it pass and proceed to others.

#### Dr. Barnes Martyr.

After the Death of the Lord *Cromwell*, *Gardner* raged against all that opposed the Papal power at his pleasure, having now got an Act of Parliament to their bloody minds: and now 3 noted Divines suffered together in *Smithfield*, which I shall briefly mention. The first was Doctor *Robert Barnes*, who having been bred abroad at *Lovain*, and also at the University of *Cambridge*, was made Prior and Master of the House of the *Augustines*, where much to his praise he advanced the knowledg of good Letters, and caused the Epistles of St. *Paul* to be read, causing disputations of the same publickly, which seemed strange to the blind and Ignorant Scholars. His first Sermon that he made in defence of the truth was at *St. Edward's Church* belonging to *Trinity Hall* in *Cambridge*, the Sunday before *Christmas* day, for which he was accused of Heresie, by two Fellows of *Kings Hall*, and Articles drawn up against him, and not long after he was publickly arrested by a Serjeant at Arms from *London*, and the University

sity was searched for Luthers Books: Dr. Barnes was immediately had away to London, and brought before Cardinal *Woolfie*, who was then in power. After a long discourse with him, the Cardinal being highly offended with him, for his preaching against his Pomp, Power, and Dignity, seeing he could not cause him to recant, but stood in the justification of what he had publickly delivered according to his Conscience & the Scriptures, he sent him to the Fleet, from whence he was had again before the Cardinal, and by the importunity of *Gardner*, *Fox*, and others, he was perswaded at last to abjure, and with some of the men of the *Stillyard*, accused also for *Lollardy*, he publickly bore a faggot. After which he was remanded to the Fleet, and thence was removed to *Austins Fryer's* in London, where being Complained against to the Cardinal, by those who sought his Life he was removed again to *Austin Fryer's* in Northampton, with intent to have him burnt: But he escaped thence, leaving a Letter, as if thorow despair he had gone to drown himself, that they might not pursue him, so that whilst they were searching the River for his Body, he made his escape to London, and thence beyond the seas, where he wrote a Book intituled *Acta Romanorum Pontificum*, with a supplication to King *Henry*. There he grew Familiar with *Luther*, *Melancthon Pomeran*, the Duke of Saxony and others, and was not long after sent over by the King of Denmark, as his Ambassador into England, where Sir *Tho. Moor* sought his Life but, *Cromwell* stood his friend: After that, in the time of Queen *Ann*, he returned into England, and was sent by the King as his Ambassador to the Duke of Cleve. But *Gardner* getting into the favour of the King, never left till he had undermined Dr. *Burne* who was at last sent to the Tower, together with *Thomas Garrat*, and Mr. *Hierom*, from whence they never came till they were carried to their Martyrdom.

Thomas Garrat and William Hierom *Martyrs*.  
Thomas Garrat was Curate in *Honylane* in London,  
and

and having received the knowledge of the truth, endeavoured all he could to promote it, and having a parcel of Tyndals translation of the new Testa-  
ment, and other books treating of the Scriptures, he went privately to Oxford to tell them there, to those he knew well affected to the Gospel. But his Adversaries having their spies in every Corner had notice of it, and immediately some were sent to apprehend both him and his books at Oxford, that they might be both burnt together, and after great search he was taken, but made his escape, in-  
tending to fly into the west, but was pursued and ta-  
ken again and imprisoned, and after much trouble  
was forced against his Conscience to abjure: After  
which he fled again from place to place, for fear of his  
persecutors, but was taken again by the diligence of  
his Adversaries, and sent to the Tower, from  
whence he was carried to the Stake and burnt  
with his Companions, Dr. Barnes and Mr. Hier-  
rome.

*The Death of Barnes Garret and Hierom.*

The 3d Companion in this glorious suffering was Mr; *William Hierom*, who was vicar of Stepney and a diligent preacher of God's word, for the comfort and edification of the People, and had preached di-  
vers sermons with intent to implant in the Consci-  
ences of men the sincere Truth of Christian Reli-  
gion, and to weed out of mens minds traditions,  
dreams, and Popish fancies, in the doing of which  
he had contracted the Hatred of the Papists, who  
were utter enemies of the Gospel of Christ: and for  
this they sought this good man's Life: The occa-  
sion they took from a Sermon which he preached  
at Paul's Cross the fourth Sunday in Lent, in which,  
speaking of Sarah and Hagar, he said those who  
were born of the free Woman were freely Justifi-  
ed, and the one would think nothing of false doct-  
rine or Heresie could be gathered from these words,  
yet he was charged therewith, and convened be-  
fore the King at Westminster, for that he had erro-  
neously taught the people, that all that were born

of Sarah were freely justified, absolutely without Condition either of Baptism or Penance, &c. Several other things were objected against him, and he was at last sent to the Tower in order to his Execution. we have spoken of these 3 Martyrs severally, we shall now joyn them together as fellow sufferers and Martyrs.

About two days after the Death of the Lord *Cromwell*, a process was issued out against these three men, by means of *Ste. Gardner*, to which they were never brought to Antwer, but on the 30th of July being Condemned, without their knowing the cause, and without any hearing, were carried together forth of the Tower to *Smithfield* to be burnt. Then *Dr. Barnes* made his protestation against several false things laid to his charge, reciting his Faith and Belief in God, and the Holy Trinity, and freely declared his Opinion of many things, praying publickly for the health and prosperity of the King, making 4 requests to him which he desired might be made known to him; the first was, that he might Continue the head of the Church, and make himself fully and wholly obeyed and to hearken to the true preaching of such as they were who were about to dye for speaking the Truth; The 2d was, That his Grace would see that Matrimony might be observed with more Reverence and esteem, as an Ordinance of God; 3d That swearers might be punished; 4th was That he would proceed to finish the work he had begun, and clear Gods word from the traditions of Men. After him *Mr. Hierom and Garraf* spake severally to the people, protesting against *Heresie*, making their several Confessions, and exhorting the people to Love, unity, & amity, and not to be afraid of bearing the Cross of *Jesus Christ*, forgiving their Enemies and persecuters, after the example and doctrine of our blessed Saviour. After they had all prayed fervently at the Stake, they embraced and kissed one another, and with very much cheerfulness rendred themselves to the executioner, taking their death with much Christi-

an patience and Conftancy, which testified to all the world the goodness of their Caufe, and the peace and quiet of their Consciences.

*Three men Executed for Popery.*

And here we cannot but take notice of a very strange thing, that at the same place, and in the same day and hour, that the aforementioned Martyrs suffer'd, there were 3 men whose names were *Potter*, *Fetherston*, and *Abel* suffered for Popery: that is to say, were executed as traytors, by being hang'd drawn & quarter'd for denying the King's Supremacy, & on their part were also esteemed Saints & Martyrs, by the *Romish* Church: so that a stranger standing by Cry'd out, *Deus bone, &c. Good God what Religion is in this Nation!* here the *Papists* are hang'd and there the *Antipapists* or *Protestants* are burnt.

And now the terrible persecutor and tyrant against Gods flock, Bloody Bonner Bishop of London began to rage, and dip his hands in Blood: one *Mekins* a poor silly ignorant lad, for some rash words was brought to the Stake and burnt in *Smithfield*, for which many cry'd out shame of him. About the same time 3 were burnt at *Salisbury*, whose names were *Spenser*, *Ramsey* and *Hewer*, one of them which was *Spenser* having been a Priest and was married, and had spoken against the Sacrament of the Altar. And now upon the six Articles much trouble and persecution arose in *London* by means of the aforesaid *Bonner*, there being no less than 130 odd persons troubled, pretended, and imprisoned for their Religion.

*The Murther of John Porter in prison.*

Among the rest, one *John Porter*, a young man, who had an audible voyce, and read well, used to read aloud in the Bible, publickly set up in *Pauls*, by *Bonner* himself, by means of the *Lord Cromwell*, and was there chained: but now things altering for the worse, and this young man reading often in it, for his own edification, and others who came to hear him read, it came to the Bishops ears, who thereupon sent for him, & severely reprehended him for it, but the young man told him that he had done

nothing against the Law, and that he supposed that the Bible was set up there for that end. But Bonner being gall'd at his prudent Answer, lay'd to his charge that he had made Comments on the text, and gathered great multitudes about him to make tumults; and in the end, under this pretext and false charge sent this young man to *Newgate*, where he was miserably settor'd and manac'd with Irons, both legs, arms and neck, fastened to the wall in the Dungeon: Being thus cruelly handled, a Kinsman of his with mony and friendship for a while bought off his Irons, and he was removed into the Common Goal, where the Felons were, whose wicked lives, Cursings and Swearing, was much more intolerable to this good young man than his former Irons, upon which he sought to admonish them, and exhorted them to amendment of Life giving them many Instructions out of the Scriptures, for which he was complained of, and again carried down into the lower Dungeon, and so oppresed with bolts and Irons, that in 8 days time he was found dead. It was reported by some, who lived near, that they could hear his cryes and groanes after a most lamentable manner, that it peirced their souls, some nights before he dyed, and 'twas thought that they had put on him an Engine, which they call *The Devil on the Neck* which straining the neck of a man and his leggs together in such sort, the more they stir or strive for ease, the straiter it presseth them, so that within a few hours, it crushes a mans back and body to pieces. Much about the same time one *James Morton* and *Thomas Bernard* were both burnt at *Lincoln* by the Bishop there, the one for teaching the Lords Prayer in English and the other for having in his house the Epistle of St. James in English.

#### Persecution in *Windsor*.

In the year 1544 great Persecution of several Gospellers, and good men, fell out in *Windsor*, by the means of Doctor *London* then one of the Prebends there, and a fierce Papist, and among the rest *Persons*,

Persons, Marbeck, Filmer, and Testwood, were Condemned to dye, Marbeck had the Kings Pardon but the other 3 were burnt without the Town. Marbeck had begun to translate the Concordance of the Bible out of *Latine* into *Englisb* which stomached them, but they Indicted him for saying that the Elevation of the Sacraument was the similitude of setting up the Images of *Jeroboam's* Calves in the Temple, with other like things. Testwood was a great musician, and for his Skill in musick and singing, was preferred to be of the Chanters of *Windsor*, but being a great Gospeller and no good dissembler, he was taken notice of and fell into several great troubles, but by reason of his Skill and Art, he found friends; but at last he was Indicted by his Adversaries, for laughing and deriding the Elevation of the Host. Henry Filmer was also of *Windsor* and had been Church Warden there, and in his office, had noted some exorbitances in some of the Priests and among the rest of the Vicar of the Town, for which he was maligned, but he was Indicted for saying, that the Sacraument of the Altar was nothing but a similitude, and if God be in it, he had eaten 20 Gods in his life time. Anthony Persons was an honest Priest living near *Windsor*, who by his excellent preaching and sound Doctrine, drew many after him, and was much followed, for which the Popelins envied him and bore him much malice, so that they set privy Spies to intrap him, and having got matter againt him, he was Indicted for preaching in a place called *Wingfield*, where he should say: That like as Christ was hanged between two Thieves, even so when the Priest is at mals, and bath lifted the Host over his Head, he there hangeth between two Thieves except he be one that preaches the Word of God truly. That he had said to the people that they should not eat and tear the flesh of Christ with their teeth, &c. For Christ said, This is my Body, which was the Word of God which was to be broken to the people, with such like, to which he gave his particu-

lar Answers : But a Commission was sent down for the tryal of these persons, according to the Act of the six Articles, and the aforesaid persons clapt into the Jayle : *T. Strood* being sick and in bed, was haled thence, and forced into prison, going upon Cruches. The chief Judges who sat on these men were Doctor *Capon* Bishop of *Salisbury*, Sr. *William Essex* Knight, Sr. *Tho Bridges*, Sr. *Humphry Foster*, Mr. *Franklin* Dean of *Windsor*, and Mr. *Fachell* of *Reading*.

After very unjust doings, packing of the Jury, being strangers, and not of the neighbourhood, and all of them farmers belonging to the Colledg of *Windsor*, and some of them Contrary to the Statute had but one witness appearing against them, yet they were all of them found guilty by the Jurie, and condemned to dye the next day by the Court; *Fatchell* giving the Sentence. There came a pardon for *Mr. Beck*; & the rest seeing their hard lot comforted one another, knowing that they dyed in a good Cause. All night they spent in fervent prayer to God to strengthen them, that they might be stedfast in their torments, praying also for their persecutors, that God would forgive them, since they did what they did through blind Ignorance and zeal. The next day being Fryday, their execution was respite, but on the Saturday, when they were to dye, desiring to receive the Sacrament, it was denied them, for they said it was not to be granted to Hereticks, but they might be Confessed if they would. As they passed thorow the Streets, they prayed all good people to pray for them, and *Filmer* who was Condemned from the testimony of his own Brother, only, as he past by his door, called several times on him that he mought see him, but he would not appear, however *Filmer* most Christian like desired God to forgive him, for he had testified wrongfully against Him. When they were come to the Stake, Mr. *Persons* with a chearful Countenance, embracing the Stake in his Arms, and Kissing it, said; *Now welcom my own sweet Wife,*

*For*

for this day shall thou and I be married together in the Love and peace of God. Being all bound to the post, a certain young man of Filmer's acquaintance, brought him a pot of drink, which he drank of to his Companions, who pledged him, at which drinking their Adversaries made a jesting, reporting afterwards that they were all drunk, and knew not what they said. After they had drank, Mr. Filmer said, my Brethren, let us be merry in the Lord, for I trust in God that after this sharp Breakfast, we shall have a good dinner in the Kingdom of Christ our Lord and Redeemer. At which words the Fire being set to the straw Testwood lifting up his Hands and eyes to Heaven, desired God to receive his spirit, And Mr. Persons pulling the straw to him, put a good handful on his Head, saying This is Gods Hat: now am I dressed like a true Soldier of Christ, by whose merits only I trust this day to enter into his Joy. And so they yielded up their souls to God, like meek Lambs, with so much patience and tranquillity, and so great steadfastness, that amazed the people, & many wished that they had been so happy as to have dyed with them.

#### The Persecutors disgraced.

Not long after the whole Conspiracy of the Bishop of Winchester, Dr. London, Simons and Okeham came to be revealed by Gods Providence and how unjustly they had dealt with these poor men, having also lay'd a design against several of the Kings Privie Council, and many Knights and Gentlemen, as favourers of Heresie, which being made known to the King, he withdrew his Favour from Gardner; and London, Simmons, and Okeham, Perjurie being proved against them, rode thorow Windsor with their faces to the Horses tails, and papers of their Crimes pinned on their breasts, and Okeham the like at Newberry, where he stood in the pillory. Thus God by his secret Judgment brought the wickedness of these malicious Papists to light, and their persons to disgrace, being ever hated of all men.

About the same time, great persecution was made at Calice, where one *Adam Damlip, Dod, and several others were Martyred*. And likewise in Scotland suffered many Martyrs, in the latter end of the reign of King *Henry the 8th of England*, as *Mr. Wisehart, Wallace, Sr. John Borthwick, and divers others*, so that many there as well as in *England* sealed to the truth of the Gospel with their Blood. But we shall omit foreigners, and speak only of those of our own nation, as we have at first proposed, having enough and too many executed, and tormented, by the bloody Papists.

#### *Kerby and Clark Martyr'd in Suffolk.*

In the year 1546, Mr. *Kerby and Clark* were burned for their religion in *Suffolk*: passing over one *Henrie* and his servant burnt at *Colchester*, and also one *Say* a Priest who was hang'd privately in the Bishop of *Winchesters* Porters lodg, and that not without the privity of the Bishop himself, as it was thought, for indeed it would be too long to enumerate all the publick and private Murthers of these bloody Papists. But as to the Story of *Kerby and Clark*, in brief it was this.

*Kerby and Clark of Mendelsham in the County of Suffolk, were apprehended for Gospellers, and thrown into the Goal, and a Commission was sent down to try them, the chief of the Commissioners was the Lord Wentworth. Being brought before them having in Secret prayed to themselves a while with hands & eyes lifted up, they hearkned to their charge, which were certain Articles put in against them, concerning the Sacrament, and being there publickly demanded, if that after the words of Consecration spoken by the Priests, the bread did not then become the very flesh, blood and bones of Jesus Christ, as he was born of the Virgin: they answered No: That they did not believe it, but that it was a sign to put us in mind of Christs Death, for the remission of our sins: Upon this, after they had used many Arguments, persuasions, and*

and threats to these poor men, to make them alter their minds, in vain; sentence was given against them, *Kirby* to be burnt in *Ipswich* the next Saturday following, and *Roger Clark* at *Bury* before *Gang Munday* ensuing. *Kirby* having received his sentence, holding up his hands, with humble reverence bowing himself, he said, *Prayse be Almighty God*; and then stood still saying no more. And *Clark* at parting from the Judgment seat said, with some Vehemency: *Fight for your God, for he hath not long to continue.* which was a Prophecie of the Reformation which happened not long after. The next day, which was Saturday, *Kirby* was brought forth to the marker place about ten of the Clock, where was a Stake ready, wood, broom and straw for his burning. Having put off his clothes to his shirt, with his night cap on his head, he was fastened to the Stake with Irons. The Lord *Wentworth* and others sitting in a Gallery to see the execution; a very great Concourse of people being present: One Doctor *Righam* made an oration or sermon, after which he examined *Kirby* concerning his belief of the Sacrament to which he answered as before, and that he would dye in that Opinion. After which the Sheriff asking him if he had any more to say, he took off his night Cap, and casting it away, he lifted up his hands and said the *Te Deum*, the Belief, and other prayers in the English tongue. And it was observed, that the Lord *Wentworth* and divers others could not refrain from weeping, at the humble Carriage of this holy Martyr. After he had done, he bid the Sheriff do his office, and fire being set to him, he called upon God, Knocking his Breast, as long as he had any remembrance left. The people being much affected at the Carriage and Constancy of this illiterate man, praysed God with great admiration.

On the *Gang Monday* about ten of the Clock, *Anno 1546*, *Roger Clark* was brought out of prison, going on foot to be burnt in *Bury*: By the way the procession met him, but he would take no other

notice, but kept on his way, only reproving the people for their Idolatry and Superstition, at which the officers were much offended: When he came to the place of execution, all things being ready, he kneeled down at the Stake, and said aloud, the *Magnificat* in *English*, making a kind of paraphrase thereof: After he had done, he was fastned to the Stake, and fire was set to him, but the wood being green he was almost suffocated with smoke, and part of him being only scorched, he suffered unmerciful torments, and his feet being put into a pitch'd barrell, he was so pained, that he got them out with Violence. \* At length, one beating off the Iron ring that fastened his neck to the Stake, let him fall down into the fire, and so he was at last Consumed to Ashes. About the same time one *Rogers* was burnt in *Northfolk*, by means of that Bishop, and the Duke, upon the 6 Articles.

But I shall now conclude this second part with the Martyrdom of *Ann Askew* a Vertuous and Constant woman in the Cause of Christ, with whom also was burnt in *Smithfield*, *John Lacells* a Gentleman of the Court and houſhold to the King, *Nicholas Belenian* a Priest, and *John Adams* a Tayler.

*The Martyrdom and Cruel usage of Mrs. Ann Askew and 3 Gentlemen in Smithfield.*

*Mrs. Ann Askew* had been in great trouble for a year before 1546, having been in several prisons, had before the Lord Mayor, the Bishop, and Counsell, for her religion, chiefly for not owning the real presence in the Sacrament being also most falsely accused of several other Articles, by the malice and Instigation of the Popish Priests her inveterate Enemies; but by her prudent Answers to all their intrapping questions, and by the solicitation of her Friends, she came out upon bail; but the year 1546, by means of her aforesaid Enemies, and especially by the power and malice of Bishop *Bonner* then Bishop of *London*, and the Chancellor *Writsley* she was brought again into trouble, and put into prison, being several times examined, they hoping

hoping by her means to detect several Ladys and great persons of her acquaintance, for Hereticks; but all they could doe could not make her Confess any to do them injury; which so enraged them, that they took her from Newgate where she had been imprisoned, and sent her to the Tower, where they resolved to torment this Innocent Gentlewoman, but most Constant servant of Jesus Christ. Therefore to make her Confess, they caused her to be put upon the Rack, where they kept her till she swooned, and when the Lieutenant of the Tower pittyng her weak Condition, refused to rack her any Longer, The Chancellor himself and one Mr. Rich who was with him, threatned the Lieutenant of the Tower to Complain of him to the King, for favouring Hereticks; this was Sr. Anthony Knevet; but when they saw they could not prevail with him to torment the languishing Gentlewoman any farther, the Chancellor and Rich throwing off their gowns, would needs play the Tortmentors themselves, and asking her first if she were with child, she told them they should not spare her for that, but do their wills upon her, upon which they lay'd her again upon the Rack, where they most Cruelly and barbarously tormented her, till all her bones and joyns were pulled out of their places, she enduring it with most admirable patience, all the time praying to God, and when they had tyred themselves to no purpose, not being able with all their torments to make her Confess any thing, or accuse any body, they left her to be carried away in a chair to her lodging, not being able to stir hand or foot. She was therefore at last Condemned to be burnt, upon that Article, for denying the real presence after the words of Consecration, which she denied, saying, that then their Creed was false, which says, he sitteth at the Right hand of God the Father Almighty, &c. This Gentlewoman was born of a good stock, and might have liv'd well and plentifully, and in great prosperity, would she have gone against her Conscience, and have denied Christ:

Christ: But she gloried in her sufferings, which God enabled her to endure, and at last sealed her testimony with her blood, after she had been several ways tormented, and leaving behind her an example of Christian fortitude for all men to follow, and by her example and exhortations, the three aforesaid men, Mr. *Lacells*, *Belenian*, and *Adams*, were encouraged, and received from her great comfort at their Death, being burnt with her in *Smithfield*. Mrs *Askew* being not able to goe by reason of her racking, she was brought to the Stake in a chair, where she was fastned by the middle with a chain, and so were the rest of the Martyrs, and all things being prepared, there being a great Concource of people, and the Chancellor, the Duke of *Northfolk*, the Earl of *Bedford*, the Lord *Mayor* and others of quality being present, sitting on a Scaffold, Dr. *Snaxton* made a Sermon, after which the fire being ready to be put to them, the Chancellor sent to Mrs. *Askew* the Ks. pardon, if she would recant her opinion, which she utterly refused: Then the same was offer'd to the rest, but they also followed her example, being strengthened by her exhortations, upon which the Lord *Mayor* cryed, *fiat Justitia*, and so caused fire to be put to them, which these Martyrs constantly and without shrinking, or shewing any change endured, till their bodies were consumed. This execution was about the month of *June*. 1546.

*The Reformation begun by King Ed. 6th.*

The next year being 1547, King Henry dyed, and the Church of God had a respite, by the reign of the most pious King *Edward* the 6th, who began the Reformation, and fully extirpated Popery out of his Land, all whose daies the Gospel flourished, and the Church of Christ was established, and he with singular constancy maintained Religion, but his reign being but short, continuing but six years and eight Months, and Queen *Mary* his sister a strong Papist succeeding, the blessed Reformation was thrown down, Popery again set up, and fire and flame

hame enkindled, in all places thorow this Kingdom, by the means of the *Popish* Clergy, who most cruelly handled all those who professed the Gospel of Christ; being a far greater and smarre persecution, than any that went before, which shall be, God willing, the subject of our Third, and last part of the Popish Cruelties, exercised upon the Bodys of Protestants, dissenters from them, or such as professed the true Gospel of Christ, or any ways opposed their Idolatry and Superstition.

## Queen Mary Comes to the Crown.

### The third Part.

*In which you have a brief of all, or most of the Martyrs, who suffered for the Gospel, by the bloody tyrannie, Rage, and persecution of the Church of Rome, in this Kingdom, under the Reign of Queen Mary.*

IT is not our part to give you the History of Queen Marys coming to the Crown, which was by blood, nor of her falsifying all her Oathes, promises, and declarations, before she obtained it, that she would not alter the Religion begun by her Father, and established by her brother, being reformed according to the Gospel rules, nor how soon she broke them, and reestablished the Papal Tyranny in this Kingdom, after it had been abolished by the Kings aforesaid; but as we began, we shall as briefly as we can, and with all truth and sincerity, with plainness, and without flourishes of style give you an account of the Martyrs, and bloody persecutions, which fell upon all those who made profession of the Gospel, or dissented from the *Popish* superstition, in the Reign of this papistical Queen influenced by the Popes chief bloody Instruments, Gardner and Bonner, Bishops of Winchester and London.

London. Queen *Mary* began her reign 1553. & in the first year and begining of her Reign, she released all the *Popish* Bishops out of prison, and all those who professed the Reformation were put into prison, a very great number, among whom was *Archbishop Cranmer*, *Mr. Bradford*, *Ridley*, *Rogers*, *Coverdale*, *Bishop of Exeter*, *Hooper*, *Bishop of Worcester*, *Mr. Vernon*, *Mr. Beacon*, *Mr. Latimer*, and several other eminent preachers, were all imprisoned for the Gospel: the Statutes of *Premunire* repealed; Altars and Masses set up, all people dissenting from the *Romish* Religion without distinction persecuted, for *Judg. Hale* an upright Honest man, who, tho of a contrary Religion, had opposed the disinheriting Queen *Mary* for being a *Popish* successor to the endangering his Life, was cast into the *Mishalsea*, where with ill usage he grew desperat, and lost his senses, and when he was released thorow melancholly made himself away by drowning. The Lady *Jane Grey* and her Husband were beheaded, in the second year of her Reign, for tho they suffer'd as civil Criminals, being *Protestants* we only mention them, and it is observed that *Judg. Morgan*, who gave sentence on this Lady, fell suddenly after mad, still crying out on the Lady *Jane* till he dyed: The Bishop of *Winchester* had likewise at the same time, a design of taking away the life of the Lady *Elizabeth*, but God preserv'd her for his Glory, and the comfort of his Church, frustrating all the wicked designs of her *Popish* Enemies.

*Cranmer, Ridley and Latimer Condemned.*

In the year 1554, the *Archbishop Cranmer*, *Dr. R. dly Bishop of London*, and the learned *Mr. Hugh Latimer*, were taken out of the Tower, and sent to *Oxford*, to dispute the poyncts of their Religion there, which they did for several days with great learning and proof, but however they were on the 20th of *April* Condemned for *Hereticks*, and no members of the Church, for maintaining *Heretical* opinions. After sentence thus pronounced upon them, by the Commissioners, who sat at *St. Mary's*, the *Archbishop*

& in the Bishop said; *From this your Judgment and sentence, I appeal to the just Judgment of God Almighty, trusting to be present with him in Heaven, for whose presence in prison, the Altar I am thus Condemned.* Then said Dr. Ridley: *Altho I be not of your company, yet doubt I not, but my name is written in another place, whither this sentence will send us sooner than we should by the Course of Nature have come.* Then Mr. Latimer said: *I thank God most heartily, that he hath prolonged my Life to this end, that I may in this case glorifie God by that kind of Death.* Then Dr. Weston said to them, *If you goe to Heaven in this faith, then I will never come thither.* After their sentence these good men were separated one from another, and sent to several prisons. Those men were thus condemned, yet there were others who got the start of Martyrdom before them, and therefore we shall treat of them in their order, as they dyed, and first of all we shall briefly relate the Martyrdom of Mr. John Rogers vicar of St. Pauls, and Reader of St. Pauls in London.

#### The Martyrdom of Mr. Rogers.

Mr. John Rogers a Martyr and servant of God, was brought up in the Universitie of Cambridge, where he profited much in humane Learning from which place he was called and chosen, by the Merchants Adventurers, to be their Chaplain to their Factory at Antwerp in Brabant, where he lived in great content, and with singular piety for many years, in which time he assisted Mr. Tindale and Mr. Coverdale in the translation of the Bible into English, and by the Conversation of these men he came to great knowledge of the Gospel; and perceiving the abominable errors, superstition and Idolatry of the Church of Rome, he utterly forsook it, and shook off the yoke of Popery. Therefore Marrying a Wife, by whom he had ten Children, he removed to Wittenberg in Saxony, where he increased in godly Learning and got the knowledge of the Dutch Tongue so perfectly, that a Congregation was committed to his charge, in which Ministry he diligently and faithfully served for many years, until such time that it pleased God, King Edward the 6th came to the

the Crown, and made the Reformation in *England*, banishing popery thence ; he then desiring to see his native Country, returned into *England*, & was by *Bishop Ridley*, *Bishop of London*, made one of the Prebends of *St. Pauls*, and was by the *Dean* and *Chapter* chosen Reader of the *Divinity* lesson there ; in which capacity he continued till Queen *Mary* came to the Crown, banishing the *Gospel* and the true Religion, brought again the Popish Idolatry into the Land. After this Queen was come to *London*, this Mr. *Rogers* being appointed to preach at *Pauls Cross*, he there openly maintained the *Doctrine* of *Christ*, as it was here established under *K. Edward*, exhorting the People to remain constant to the same : For which sermon he was immediately called to account, and tho he was at that time acquitted by the Council, yet the Bishops thirsting after his blood, as soon as the Queen had put forth her Proclamation to prohibit preaching, he was again called before the Council, and his *Doctrine* found fault with, and he confined to his House : But it was not long ere he was taken thence, and sent to *Newgate*, by the procurement of *Bishop Bonner* : And on the 21 of *Jan. 1555*, he was examined upon certain Articles before the Chancellor, which was *Gardner Bishop of Winchester*. Where he maintained, that the *Church of Rome* was not the *Catholick Church*, and that *Christ*, not the *Pope*, was the Head of the *Church*. On the 28th and 29 day following of the same month, he was again examined, concerning the real presence in the *Sacrament*, which he would not own. Then they asked him if he would come over to the *Church of Rome*, and submit himself, and receive the Queens mercy as others had done ; but he refused to deny his opinions, or to embrace that which he knew was *antichristian*. After they had thus baited this holy man for two daies, they condemned him upon these Articles : That he had said that the *Catholick Church of Rome* was the *Church of Antichrist*, and that in the *Sacrament of the Altar* there was no *Substantial, Real or Natural body of Christ*.

After

After his condemnation was read they caused him to be degraded and then delivered him to the Sheriffs to be punished Mr. Hooper being at the same time condemned with him, they were both led by the Sheriff from St. Mary Overy in Southwark, where they were condemned to Newgate. Here he lay till the 4th of February being Monday, early in the Morning the Keeper's wife of Newgate, came to him and finding him fast asleep could hardly wake him with Joggling, to tell him he must prepare himself that day to be burnt. Which Message he received cheefully, and going to put on his cloaths I need not stand ( said he ) to fasten my points. He sent to Bishop Bonner, that he might see and speak with his wife; which was denied him; Then they searched his chamber for his writings, but he had hid them in such an obscure place under the stairs, that they could not find them, but was after found by his wife, and one of his children, by Gods providence, where was his tryal, confession and answer to all his Articles, as they are set down at large by Mr. Fox in his Acts and Monuments, one of the Sheriffs named Woodrooff, coming to have him out of Newgate to his execution in Smithfield, asked him if he would recant his abominable Doctrine, and his opinion of the Sacrament of the Altar. But Mr. Rogers answered him and say'd. That which I have preached I will seal with my Blood. Then the Sheriff called him Heretick. That will be known says Mr. Rogers at the day of Judgment. But says the Sheriff, I will never pray for you: Then I will pray for you said the holy Martyr: Then he was led away on foot by the said sheriffs men towards Smithfield, he saying the Psalm Misericordie by the way, all the people wonderfully rejoicing at his constancy, with great praise and thanks to God for the same. As he was going, his Wife met him in the way with 10 Children that could go, and one sucking at her Breast, but this sorrowful sight of his own flesh and blood could nothing move him, but he constantly and cheerful proceeded to his death. A little before he

he came to the stake a pardon was brought him if he would recant, but he utterly refused it: When he came to the stake, he found there the Queens Controller, and Sr. *Richard Southwell*, both the Sheriffs and an infinite number of People to see him burnt, He used not many words, for indeed they would not permit him, only he exhorted the People to remain in that faith and true Doctrine which he before had taught, and they had learned, and for the confirmation whereof, he was not only content patiently to suffer and bear all such bitterness, and cruelty, as had been shewed him, but also most gladly to resign up his Life, and to give his flesh to the consuming fire, for the Testimony of the same. Thus he took his death with great meekness and wonderful patience, in the defence and quarrel of Christ's Gospel. When fire was put to him, as it were, washing and rubbing his hands in the midst of the flame, he cry'd out, *Lord receive my Spirit*, till he was consumed to Ashes. He was the first Pro-tomartyr in Queen *Maries* daies of all that blessed company of sufferers, and gave the first adventure upon the fire.

*The Martyrdom of Mr. Saunders at Coventry.*

The next that we shall mention, who much about the same time suffered by fire, for the Gospel, was Mr. *Lawrence Saunders*, who was burnt at Coventry, on the 8th of february 1555. This man was born of good parents, his mother being a Gentlewoman of good Quality, he was first educated at *Eaton Colledg*, & from thence sent to *Kings Colledg* in *Cambridge*, where he continued for some time, and profited very much in his Studies, but his mother intending him for a Merchant, took him from thence, and bound him Prentise to Sr *William Chester* who was afterwards Sheriff of *London*, the same year that Mr. *Saunders* was burnt. But God so wrought on the spirit of this young man, that he still continued his Studies, finding an aversion in himself to the way he was in, which made him pensive and melancholick, which being perceived

by

by his Master, he desired to know what might be the reason of it, upon which he freely declared his mind, and how he was bent on his Studies, and did not at all relish that kind of Life; upon which his Master wrote to his friends, and freely gave him up his Indentures, and set him at liberty; to his no small rejoicing. He was then once more sent to the University, where he increased his knowledg, and became a great proficient in the Greek and Latin tongues, and also of the Hebrew, giving himself wholly to the study of the Scripture, that he might be a Minister of Gods word, which he ardently desired. He lived a very strict and Godly life, much exercised in prayer, and thus continued till he was Master of Arts, and a long time after. In the beginning of King Edwards Reign, when the Gospel was restored, he began to preach, and was so well liked of, that he was appoynted to read the Divinity Lecture at the Colledg of *Fotheringha*. He married a wife about that time, and after the Colledg was dissolved he was placed to be Reader in the Minster of *Litchfeld*, from thence he was beneficed in *Leicestershire*, at a place called *Church Laung:an*, where he resided, kept a liberal House, and taught Gods word diligently. From thence he was called to take a Benefice in *London*, being *Allhallows Bread-street*, which he accepted, and being minded to give over that in the Country, he went thither much about the time that Queen Mary came to the Crown: At which time, preaching at *Northampton*, great exceptions were taken at his sermon by the Papists; for that he inveighed against the Popish Religion as Antichristian. After this they had a malicious eye against him, and sought for his blood, which he perceived; but seeing he could not now resign his Benefice but into the Hands of a Papist, he kept both, constantly preaching, sometimes at *London* and sometimes in the Country, till the proibition came forth which we before mentioned. Let his Conscience not giving him leave to desist, tho he foresaw the danger he should incur, he continued to preach the Gospel, and would not fly the

Realm, tho advised to it by his friends. And it was not long after, that preaching at his cure in London, he was apprehended by the order of Bishop Bonner, and carried out of the Church, and brought before him, where the Bishop accused him of Treason and Heresie ; to which Mr. Saunders answered with much sobriety, endeavouring to prove he had done nothing against the Laws, or spoke contrary to the Doctrine of Christ and his Apostles. After much talk, the Bishop bid him to write down his mind concerning Transubstantiation, or the Real presence in the Sacrament. Mr. Saunders perceived that Bonner fought his Life, *my Lord said he, you seek Blood, and you shall have it : I pray God, that you may be baptized in it, that you may hereafter loath blood sucking, and become a better man.* And upon this he wrote his mind boldly, not fearing what they could doe, being willing to seal to the Testimony of the Gospel with his Death. From him he was sent to the Chancellor Gardner, who after Examination before him (being secretly nipp'd by Mr. Saunders answers, for that he had in the days of King Henry the 8th written a book treating of true obedience, in which he openly declared the Princess Mary to be illegitimate) sent him to prison, from whence he was had before the Council, and after several examinations he was condemned; after which Mr. Saunders at his goeing away said, that he did preach sincerely the word in its purity, and that he now was forbidden by them to do it, with his mouth, yet he doubted not, but that his blood would do the same. He was sent to prison, where he continued a year and 3 months, in which time one that was his Bedfellow declared, that he had often heard Mr. Saunders say, that he felt the power of God upon him wonderfully comforting him in so much, that not only his Spirit, but his Body also received a tast of the Communion of Saints, whilst he felt a sweet and pleasant refreshing, flow thorow every part and member thereof, from the heart, ebbing and flowing like a tide of sweet and Spiritual flame thorow his whole body. But such was their cruelty

that in all this time, by the Bishops order, they would not suffer his Wife to come to see him; she several times attempted it; but one day intreating the Keeper with her young Child in her Arms, the Keeper took the Child and carried him (being a Boy) to his father, which rejoiced the Heart of Mr. Saunders, who said, *what man would not lay his Life down before he would make such a fine Child a Bastard, and its Mother a Whore, as I must if I embrace the Religion of Rome?* At last Bonner came to the prison where he was, and degraded him, and then delivered him over to the Secular Power. (after he was Excommunicated) to be burnt for an Heretick. The Sheriff of London took him, and carried him to the Counter in Bread-street, his own Parish, but he stayed not long there, because an order was signed for his burning in Coventry, to which place he was carried, and put into the Common Goal where he spent the night in prayers, and the next day being the 8th of February, he was led to execution in the Park without the City, going in an old Gown, and a shirt, bare footed, falling often flat on his face, and praying to himself. When he came to the Stake, a pardon was offer'd him, if he would recant, but he refused it saying, *it is not I, nor my fellow Preachers, that hurt the Queen, or the Realm, but such as you (speaking to the officers) who resist Gods holy word, and I shall never revoke the Truth of what I have taught, and openly maintained.* Upon that they cryed out, away with him to the fire; to which he went with a chearfull Countenance, nothing daunted, and coming to the Stake Kissed it, Crying, *Welcome Life: Welcome the loss of Christ.* After they had chained him fast, they put fire to the fewell, which being green smothered and would not burn clearly, so that they put this holy Martyr to intollerable pain, which he yet maintained with admirable patience, till he fell asleep in the Lord, at last, in the midst of the fire.

*The Martyrdom of Bishop Hooper.*

The next most godly Martyr, who suffered for

the Gospel of Christ, by the cruel and bloody Papists, was that most Reverend and Holy Bishop both of Gloucester and Worcester, and who was burnt at Gloucester Feb. 9th 1555. This man was bred a Student in the University of Oxford, where he led a pious and sober Life, and was a good Scholar, but in the time of persecution in King Hen. 8th days, he was forced to leave the University and to become Steward to Sr. Thomas Arundel, but Sr. Thomas being a Papist, tho he loved Mr. Hooper yet looking on him as an Heretick he would not keep him, but sent him privately to the Bishop of Winchester that he might Convert him: but the Bishop not being able to answer Mr. Hoopers solid Arguments sent him back to his Master, but intending to do him mischief, he being a Constant persecutor of all good People: but Mr. Hooper having notice of it, left Sr. The. Arundels House and service and got oversea to Paris, where he stayed not long, before he returned for England and was retained by one Mr. St. Loe, but he was not long there before notice was given of him, and he was fain to disguise himself and fly over to Ireland, from whence he went to France, and thorow France into Germany where he remained, both at Basil and at Zurick in the company of several Protestant Ministers, who were great friends to him, and where he Married a wife who was a Burgundian. Here he stayed till the Reign of the pious King Ed. 6th, when desirous to see his native Country, he took leave of his friends and among the rest the famous Mr. Bullinger who at parting desired him not to forget them when in prosperity in his own Land, tho he should be made a Bishop; to whom Mr. Hooper prophetically replied that he would constantly write to them, that he should not be able to write them the last news of his death, for that, where he should take most pains he should be burned to Ashes; but that you will hear of me (said he) tho I shall not be able to write it to you. After he was returned to England, he preached constantly, once and more

times twice a day, being much beloved and followed: He had a grave and austere look, eloquent of tongue, constant in his teaching, not altered by any promotion, nothing could corrupt him, pure of life, and unspotted of reputation, of unblemish'd manners, of great patience, sparing in diet, yet liberal in his house keeping. At last he was called to preach before the King, who liked him so well, that he made him Bishop of Gloucester, and afterwards of Worcester, both which Bishopricks he held at one time. It is observed that when he was made a Bishop, he took for his Arms, or else it was prophetically given him by the Heralds, A Lamb in a fiery Bush, and the sun beams descending from heaven upon the Lamb, which was an Hieroglyphic of his suffering by fire, which afterwards came to pass. He continued in his Diocess of Gloucester till after the Death of King Edward, and that Q. Mary came to the Crown, when being sent for up to London by the Queens order, his friends Counseled him to fly, but he refused it laying, tho he formerly did so, when he had no charge, yet now being called to be a shepherd of souls, it became not a Bishop to fly from his flock, and tho he knew the danger of staying, yet he would willingly seal to that Doctrin he had taught, with his Blood. Being come to London he was had into examination by the Council, where his Marriage was urged against him, which he maintained to be Lawful by the Law of God. Then they examined him upon the 6 Articles, especially that of the real presence in the Sacrament, which he denied, and shewed his Arguments for his opinion, according to the holy Writ: alledging this Text, *Quem portet cœlum, &c.* Whom the Heavens shall contain until the Restoration of all things. But this did not satisfie, he had several disputes with the Bishops and Doctors upon this point, and was several times examined before them, keeping him in prison almost 18 months. He was kept in the Fleet so strictly, that none of his friends were suffered to come to him, and the more to torment him Basington the

then Warden, put him into a room over the Common fhore, which stunk like Carion, gave him the Sciatica, and other diseales, where he had nothing to lye on but a pad of Straw, and an old Coverlet to throw over him, and when the Warden was told by some of the Warders, that they thought he would dye, he groaned so much; let him dye ( said he ) if he will, there will be a good riddance of him, and so Commanded the doors to be kept fast lock'd upon him. At laft after many Conferences and Examinations, seeing they could not bring him over to them, Articles being exhibited against him, he was at laft Condemned, and delivered over to the Sheriffs, he being first deprived of his Bishopricks, and after he had been ſome time in Newgate, Bishop Bonner with his Affitants came and formally degraded him. After which an order was granted for the writ *de Comburendo*, &c. and that he ſhould be burnt at Glouceſter, which did not a little rejoice this good man, that he ſhould die in his own Diocelf, and there confirm the Doctrine he had taught, with his blood. On the 5th of February early in the morning, he was delivered to ſome of the Queens Guards, who conducted him on horseback to Glouceſter, and delivered him to the Sheriffs there, in order to his Execution the next Day; the Lord Chandois and ſeveral others, being made Commissioners for that purpose. That night before his death, he went to bed early, and having had his firſt ſleep, which was found, he ſpent the reſt in prayer, having desired of the Sheriffs that he might not be disturbed by any, till they came to have him away, which was granted, and about 8 of the Clock the next morning, with a great Guard they fetched this good man to carry him to his burning, to which he walked on foot, in a borrowed Gown, multitudes of people bewailing him, crying, and wringing their hands. But he exhorted them to patience, and told them he came not to dye as a Traytor, but because he would not account that Herſie and false Doctrine, which he preached to them when

he was their Pastor. He look'd very chearfully, as he went, and more ruddy than usually, but he was Commanded not to speak to the people; so they stop'd his mouth, which he was fain to submit to, tho' it grieved him to see the people weep so bitterly, but lifting his eyes to heaven, he prayed to himself when he came to the Stake, and the preparation was made for him, near unto the great Elme, near the Colledg of Priests, where he used to preach to the people, he kneeled down, beckning to several that he knew, to hearken to his prayers, but the Officers did all they could to keep the people at a distance, that they might not hear him. In the midst of his prayer, a Box was brought and lay'd before him, in which they said was his pardon, if he would recant, at which he cry'd out, if you Love my soul away with it, if you love my soul away with it: desiring them not to interrupt his prayers. Then said the L. Chandois seeing there is no remedy, dispatch him quickly. At which the good man speaking to the Sheriffs, told them, all the favour he desired of them was, that he might make an end of his prayers, and that he might have a quick fire. His prayers being finished he pulled off his Gown, and gave it to the Sheriffs to be delivered to him that lent it, and stripping himself to his doublet & breeches, he thought to be burned in them, but the Sheriffs made him strip all off to his shirt, which he submitted to, and taking a poynt from his Hose he trussed up his Shirt between his leggs where they caused about a pound of Gunpowder in a bagg to be placed, and as much under either Arm: then they brought Iron hoops to put about his leggs, neck, and middle, but he refused them, saying that he knew God would give him strength to endure the torment of the fire without them; yet at last he was perswaded to suffer one about his middle, & his belly being swell'd and big by lying in prison, it pinch'd him much. After he was placed, he look'd about and saw the people round him bitterly weeping, but not being suffer'd to speak to them, he lifted up his eyes to-

wards Heaven and prayed to himself. After he had done, the executioner came to ask him forgiveness, to whom he said he knew not that he had ever offended him; to whom he replied: I am appointed to set fire to you to burn you; In that said Mr. Hooper thou doest nothing offend me, God forgive thee thy sins and do thy office. Then the reeds being put about him, he took them in his Arms and Kissed them, giving order how they should be placed: presently fire was ordered to be put to him, but by reason the faggots were green and also very few, they put this holy man to intollerable torments, and the wind being also strong, blew the flame from him so that he was only scorched by the fire. Then they fetch'd some dry faggots and made a new fire, but all the reeds being gone, they burnt his neither parts, and never reach'd his upper parts, only scorch'd and shrivell'd his Skin, and burnt his hair. All which time this holy Martyr was heard to pray as one without pain, O Jesus the son of David have mercy upon me, and receive my soul: After this second fire was spent, he wiped his eyes with his hands, and beholding the People he said with an indifferent loud voyce. For God's Love good People let me have more fire, and all the while his neither parts were burning. Then they made a 3d fire more extream than the other, & then the bladders of Gunpowder broke, which did not much good, by reason the wind was so violent; then he prayed with a loud voyce, Lord Jesus have mercy upon me, Lord Jesus receive my Spirit: these were the last words he was heard to speak; but when his lipps and mouth were black as a Coal, and his tongue swelled, they were perceived to move till his lips were quite burnt away. Then he knocked his breast with his hands till one of his Arms fell off, and then he knocked it still with the other whilst water, fat and blood sryed out at his fingers ends: at last they renewed the fire when bending his body over the hoop of Iron he yeilded up his Spirit.

"On the same day that this last mentioned holy Martyr

Martyr suffered at Gloucester, Dr. Rowland Taylor the Constant Martyr of Jesus Christ in the behalf of his Gospel was burnt at Hadley in Suffolk, where he had been the Parson all the Reign of King Edward the 6th and upon the bringing in of Popery under Queen Mary he was disturbed at his own Church, thrust out, and Popish Mass Celebrated before his Face; but he endeavouring all he could to hinder it, complaint being made to Gardner Chancellor and Bishop of Winchester, he sent for Dr. Taylor by his Letters missive to come before him at London, which he readily obey'd: But his friends knowing the Cruelty of that persecutor, advised him to fly and save his Life but he utterly refused it saying: "Tho he knew they had neither Justice or Equity on their side, and that he looked for nothing at his Popish Adversaries hands but Imprisonment or Cruel death, yet since he knew his cause to be good, and Righteous, and Truth upon his side, he would not flinch, but appear, and be willing to dye in so good a cause, for that he was satisfied in his Conscience, that the Doctrine of the Church of Rome led them to Idolatry, Superstition, Errors, Hypocrify, and Lies. After he came to London, He was examined before the cruel Chancellor, who called him Knave, Villain, Fool, and such like unchristian expressions (for which the Doctor humbly reproved him) and seeing he could not make him turn to his Idolatry, he sent him prisoner to the Kings Bench, where he lay almost two years. At his going away from the Bishop, he kneeled down on the floor, and lifting up both his hands with a loud voyce he say'd: From the Tyranny of the Bishop of Rome, and all his detestable errors, Idolatries, and abominations, Good Lord deliver us. When in prison, he so preached to the rest of the prisoners there, and used such godly exhortations and discourses, leading also so strict and holy a life, that he wrought upon many and converted them from their Superstitious errors. He was also very

very Charitable while he had it, relieving others, tho he had a Wife and 9 Children: but they soon deprived him of his benefice, so that he had nothing to support him, but the charity of good people, which with Gods providence he found sufficient. Several examinations he had before the Bishops, where he strenuously maintained his positions, for the Clergies Marriage, and against the Corporeal presence of Christ in the Sacrament, but at last, they overcame him, with their Temporal Weapon, persecuting power, backt by Statute Law, and by it they condemned him, with Mr. Bradford and others to death, as Hereticks to be burnt alive. After this sentence he was degraded, by Bishop Bonner in prison, and they were compelled by main force to put on their Popish Trinkets upon his back, he refusing to do it himself, and after they had notch'd his Hair and pair'd or scrap'd his fingers ends, and with all their foppish Ceremonies stript him of his Popish habiliments, when the Bishop should have struck him on the Breast with his staff, seeing the sturdiness of the Doctor, who was a portly bigg man, Bonner was afraid, and omitted that last Ceremony, lest the Dr. should have struck him again. The next day after this his degradation, which is like the last unction for the burial, at two of the Clock in the morning the Sheriffs took him and delivered him to his Guards, who were to Conduct him to Hadley to be burnt there, at which he rejoyned being willing to seal the Doctrine he had there preached with his blood. His Wife fearing they would have him away by night (for they feared daylight and the people) she watched all night with two Children in the Porch of St. Buttolphs Church near Algate, which way she knew he must pass, and about 3 of the Clock it being very dark she heard the noise of the guard, at which she ran out to her husband, where was such a moaning and pathetick greeting, or rather separation, that the Sheriffs wept, but forced her to depart and led him to

to the sign of the Woolfack, where he was put on horseback with a hood over his face, a place made for his Eyes to look out at, and a slit for his Mouth that he might breath ; After this manner they carried him along that he might not be known ; all which he patiently suffered. When he was come to *Suffolk*, many of the Gentry and Justices of the peace met him, of his friends and acquaintance, all endeavouring to perswade him to save his Life, by Recantation, offering him not only pardon for his Life, but great promotions, even a Bishoprick. But this good and constant professor of the Gospel, strengthened by Gods holy Spirit, refused all those Temptations ; coming to *Hadley* he rode thorow the Town, where the poor people were assembled with grievous Moans and Tears, Kneeling down and with lifted up hands, prayed to God to strengthen him, to whom he sayd ( That he had preached to them Gods Word & the Truth, and that he was now come to seal it with his blood. But the Officers reproved the people and kept them off; when that they came against the Alms houses, what money he had left, he put it into a glove and flung it to them, having no more need of money now, for they led him straight to the place of his execution without the Town on a Common. The Council and Bishops had threatened to cut off his Tongue unless he would promise not to say any thing to the people, of which promise the Sheriffs now put him in mind, telling him, it was not permitted him to talk, so afraid were they to hear the Truth. When he alighted from his Horse, he tore his hood from his head, and said, *I thank God I am now even at home.* And when the people beheld his notched crown, and his reverend white beard disfigured, they fell into a grievous weeping and lamentation crying out, *God save thee good Dr. Taylor. Jesus Christ strengthen thee and help thee, the Holy Ghost Comfort thee*, with such like godly wishes. He would fain have spoken to the people, but the Yeomen of the Guard would not permit him, for assoon

as he, opened his mouth, one of them ran a tiptaff into it; when he was come to the place he sat him down and caused one to pull off his Boots, then he stript himself of his Cloths to his shirt, which done, he stood up and with a loud voyce said, *Good People, I have taught you nothing but God's holy word, and what I have taken out of the blessed and sacred Scriptures the Bible, and I am come hither this day to seal it with my Blood.* With that one of the Guard Struck him over the Head with a stick, and cry'd, is this the keeping your word you Heretick? Then seeing he could not be suffered to speak, he kneeled down and prayed, they keeping off the people that they might not hear him, threatening such who press'd near, to trample them under their horsesfeet, when he had done he went to the Stake and Kissed it, and placed himself in a pitch'd barrel they had prepared for him, they then bound him with chains, and several of the people being commanded to put up the fagots about him refused, tho threatened with Imprisonment, and they could scarcely find any to do it, he was so beloved; but one took a faggot and flung at him, which broke his head, so that the blood ran down his face; O friend, said the Doctor, I have harm enough, what needed that? After that he said the Psalm miserere in English, upon which the Sheriff struck him o're the mouth with a stick, saying, you knave speak Latin or I will make thee. At last they set fire to him, and the Dr. holding up both his hands called upon God and said, merciful Father of Heaven, for Jesus Christ my Saviours sake receive my soul into thy hands, and so he stood still without either crying or moving in the midst of the flame with his hands folded together till one with an halbert struck him on the head and beat out his Brains, and then his Body fell into the fire. This was the end of this molt blessed Martyr.

*The Cruel Handing of Tho. Tomkins.*

On the 8th of February, 1555, there were no less than 6 persons condemned to be burnt at one time their names were Pigot, Knight, Hanks, Lawrence, Hinter,

Hunter, & Tomkins ; this last was burnt in Smithfield on the 16th day of March following. He was a Weaver by trade, and dwelt in Shoreditch, of a godly and upright life, just in his dealings, very Charitable to the poor, Constant in prayer, without which he never would begin his work. This man was accused among others for an Heretick, & had before Bishop Bonner at Fulham, where he kept him half a year in prison, during which time, they often had him to examination, and seeing he was but an ignorant man, yet so conversant in the holy Scriptures, and so well able to maintain his opinions, the Bishop grew enraged against him, and when he could not overcome him by arguments, he buffeted him on the face, and pluck'd off part of his beard, and then, as he said, that he might look more Catholick, he caused his Barber to shave him, and made him work every day to make his Hay : but one day above the rest several tyrannical Priests like himself, being together they sent for this Tomkins to hear him dispute, and after a while, to try his constancy, Bonner took him by the hand, and holding it over a wax taper which stood burning upon the Table, held it so long, till the sinews shrunk, and the water and blood spilt out of the flesh into their faces ; he all the while shewing no sign of pain or hurt, for as he professed afterwards that he was so rapt and carried forth in his Spirit, that he felt no pain. But this did not serve his turn, for this Bloody Butcher of Gods Ss. not content with this punishment, caused him to be wholly consumed to Ashes in Smithfield on the day aforesaid, where he sealed his Faith with a Cruel death, which he bore with admirable constancy, to the glory of Gods holy name, and the confirmation of the Weak.

#### William Hunter Martyr'd at Burntwood.

On the 26th of the same month, was burnt at Burntwood in Essex William Hunter, who was a youth of not above 19 years of Age, and was an Apprentice in London, to a Silkweaver, & being commanded to goe to mass and to receive the Sacrament, his Conscience

Conscience not permitting him, he refused, for which he was threatened to be lay'd hold on, and his Mr. fearing he should bring him into trouble, sent him away to his Father, who dwelt, at *Burntwood* in *Essex*, where he continued about six weeks, when one day reading in the *English* *Bible*, which he found in the Church, the Vicar and one more, called him heretick but he disputed with them after such a manner, that they could say nothing against him, but they went and complained to the Justice of Peace, who sent for *Will.* but he having some notice of it fled, and hid himself, upon which the Justice sent for his Father, and threatened to send him to prison, unless he would find out his son; at which the old man was much troubled, yet promised to look about as he did, tho not with any intent to discoyer him if he had known where he had been: but the good son hearing that his Father was like to be brought into trouble for him, came from the place where he was hid to his Father; and tho he would have perswaded him to the Contrary, he would not leave him but went home with him; where he was no sooner come, but he was taken by the Constable and carried before one Justice *Brown*, who would needs dispute with this youth concerning the real presence in the Sacrament; but *Will. Hunter* being too hard for him, he flung away the *Bible* in a Rage, and sent him up to Bishop *Bonner*, who also argued the case with him but finding that he could not prevail upon him, he put him into the Stocks in his Gate-house, where he continued 2 days and 2 nights without any thing but a Crust of Bread and a Cup of water, which he would not touch. After this the Bishop sent for him again, and finding him still in the same mind, refusing to deny his Faith, he sent him to the prison where the Convict were kept, and caused him to be loaden with as many irons as he could bear. There he lay near three quarters of a year, having only a halfpenny a day, of the Bishop, for bread and drink. In which time he had been 4 or 5 times before the Bishop, sometimes threatening him with

with burning, at other times flattering him and offering him perferment, as to make him a Freeman, and to give him 40 l. to set up his trade, or else he would make him his Steward, finding him a witty young man; But he answered that unless he could convince his Conscience by the Scriptures, he could not turn from his Faith and from God, for the Love of the World, for that he accounted all worldly things but loss and dung in respect of the Love of Christ. After this he was Condemned and sent to Newgate, and thence to Burntwood to be Martyred. Thither he was carried, and received by the Sheriffs, he shewing an Admirable Constancy. His father and mother being of the same faith, tho tender of him, rejoyned to see his undaunted Constancy, he being so young a man his mother saying, she was heartily glad that she was so happy, as to bear such a child who could find in his heart to lose his life so willingly for Christs name sake. Ah mother (said William) for the little pain I am like to suffer, Christ hath promised me a Crown of Joy. You may be glad of that; then his mother kneeling on her knees said, I pray God to strengthen thee to the End, for I think thee as well bestow'd as any child that I ever bare. The night before he was burnt, he saw every thing in his dream that hapned the next day and related it when he awaked, to his fellow prisoner, who was also burnt not long after in another place, which we shall mention, and every Circumstance of it was fulfilled: when he came to the place of execution according to his dream, the Queens pardon was offer'd if he would recant, but he refused it, but goeing to the Stake stood upright against it, to which they bound him; and whilst they were placing the faggots about him, he desired the People to pray from him so long as they saw he was alive, and desired they would quickly dispatch him. Then the Justice said that he would pray no more for him than for a Dog. Then said William I pray God, Mr. Brown, this my death be not laid to your charge, in the last day: however I forgive you.

I ask no forgivencis of you reply'd the Justice, If God do not forgive you ( said William ) my blood will be required at your hands. Then being ready to put fire to him he cryed, O son of God shone upon me; and it was observed upon those words, it being a dark and cloudy morning, the sun immediately shined forth, and so full on his face that he was forced to turn his head another way; at which the people mused. Then taking up a faggot of broom in his Arms, a Priest who he had seen in his dream came to him, with a Popish book to perswade him to recant, to whom he us'd the same wōds as he had done in his dream,  *Away thou false Prophet, beware of them good people, and come from their wicked Abominations, lest you be partakers of their plagues.* Then quoth the Priest, look how thou burnest here, so shalt thou burn in Hell. Thou lyest thou false Prophet ( said William ) away thou false Prophet, away; fire being then put to him he lifted up his hands toward Heaven and said,  *Lord, Lord, Lord, receive my Spirit* then casting down his head into the flaine, Smother and Smoke, he yeilded up his life, for the Truth, sealing it with his Blood, to the praise of God.

Two Gentlemen of Essex Martyr'd.

The very same day, that this last holy Martyr suffered, Mr. Higby and Mr. Caston, both Gentlemen of good repute in Essex, suffered likewise in several places. They were both of them true servants of God, and professors of the Gospel, for which they had been clapt up into Colchester Gaol, and Bishop Bonner coming thither, had them to examination, but seeing he could not reclaim them he caused them to be carried to London, where he kept them in strait prison, till they were brought to their publick examination at the Consistory of St. Pauls, where several Articles were exhibited against them: and to which they severally put in their Answers, but in fine, not Truth but power prevailed, for when the Bishops saw they could not bend them to their minds, they made use of the Temporal Sword, or rather fire to cut them off.

For

For they condemned them to death, and delivered them to the Sheriffs of London, who carried them to Newgate, and after they had been there 14 days they were carried without Algate, and delivered to the Sheriffs of the County of Essex, Who caused them to be bound & carried away in a Cart, to the places of their habitations, where they were to suffer, the one to Hornden on the Hill, the other to Rayly, where on the said 26 day of March, they did most constantly seal their Faith, by shedding of their blood, by most cruel fire, to the Glory of God, and to the great strengthening of the godly.

Because we intend this Book for a Manual or small pocket book and of easy price, that every one may be able without great hurt to themselves to purchase it, we are forced to be very brief in the sequel, & as it were just to name them to you, for indeed there was let forth such a glut of Innocent blood being above 300 Martyrs besides such as dyed privately in Prisons, not made known or remarc'd, that we are not able to give you the full relation of them all, in this narrow compass, which we have allotted to our selves: But what is most moving and worthy observation, shall not be omitted; so that you have *magnum in parvo*, a great Volume in a little Book.

Three more burnt in Essex, and B. Farrar in Wales.

William Pigot, Stephen Knight, and John Laurence, had been condemned as we told you before, and now upon the 28th day of March Pigot was burnt at Braintree, & Knight at Maldon in Essex. Lawrence having been a Priest, was first degraded by Bonner, and then sent to Colchester, where on the 29th of the aforesaid Month, not being able to go or stand, by reason his leggs had been so worn with heavy Irons in prison, and his body weaken'd he was carried to the fire in a chair, & so sitting shewing great constancy, was consumed to Ashes. When he was in the flames a great many young Children, that could but just speak and run about, came near and cryed, *Lord, strengthen thy servant, and keep thy promise: Lord strengthen thy servant*.

*servant, and Keep thy promise ; Which being rare, was no small Manifstnation of the Glory of God. For out of the Mouths of Babes and sucklings will he be glorified.*

On the 30th of the same Month, *Robert Farrar Bishop of St. Davids in Wales*, that worthy and constant Martyr, suffered at *Caermarthen*, in the place, on the South side of the Market Crois: Where he most constantly, in the behalf of the Gospel, sustained the torments of the Fire. He had been cited to *London* by *Gardner*, had before the Council, and after several examinations and disputes, not being by any means to be wrought upon to deny the doctrine of the Gospel, which he had taught, he was sent down into *Wales*, where by certain Commissioners constituted for that purpose he was condemned and then degraded, and lastly as we have said; executed. Before he went to suffer, one of his friends much bewailing him, in that he must suffer so painful a death as that of Fire seems to be, this constant Martyr and Bishop said to him, That if he saw him once to stir in the pains of his burning, he shoule then give no credit to his Doctrine. And as he said, so he performed, for he stood so patiently in the midst of the Flame, never crying or stirring, but holding up his hands till burned to stumps, and till one with a Staff strok him on the head, and beat him down into the fire where he was consumed to ashes.

*Rawlins White burnt at Cardiff*

In the same month one *Rawlins white* was burned at *Cardiff*, the chief Town of *Glarmorgan Shire* in *Wales*. This *Rawlins* was by profession a Fisherman belonging to *Cardiff*, a very good and pious man, tho ignorant in Letters, but breeding his son at School; he caused him every night to read to him out of the *Scriptures* in *English*, to his great comfort and instruction, which continued all the time of King *Edward*. But when Idolatry and the *Romish* Superstition came in, for this ( he still continuing the same ) he was threatened, and at last sent for by the *Bishop of Llandaff*, upon which some of his Friends knowing the Danger, advised him to fly, but he told them he had learnt a better

*Lifey*

Lesson, for should he presume to deny his Master Christ, Christ would at the last day deny and Condemn him, and therefore said he I will by his Grace, bear witness of him before Men, that I may find him in everlasting Life. The Bishop having examined him and finding him resolute in his opinions, sent him to prison where he was kept an whole year, but at first not so strictly but he mought have got away if he would. After which the Bishop sending for him asked him if he had changed his mind? To whom he stoutly replied; Rawlins you left me Sir, and Rawlins you find me, and by God's Grace Rawlins I will Continue. After this he was putt in a very vile, loathsome, dark prison or dungeon, in the Town called Cockmariell: where however he most chearfully passed away his time in prayer and singing of Psalms. Being Condemned by the Bishop and the writ *de Combarando*, &c. being procured, he had notice given him over night, to prepare himself for Death the next day: upon which he sent to his wife for his Wedding Garment, which it seems was a large white shirt he had kept to be shrouded in, and now was resolv'd to be burit in it: with great grief and many tears his wife obey'd him, and not being permitted to come at him, she and her children met him the next day, as he was going to the Stake, which sight moved the old man to their bitter weeping, in somuch that Stopping a while, his tears gushed forth and ran down his cheeks and white beard, for he was above threescore years of age. At last as it were coming to himself and striking his Breast he Cry'd out: Ah, flesh, stayest thou me? wouldest thou faire prevail? But do thou what thou canst by Gods Grace thou shall not have the Victory. When he came near the Stake he fell flat on his face to the ground, Kissing it, and after he arose, finding some of the Earth Sticking to his nose he said, Earth unto earth and dust unto dust, thou art my Mother and unto thee I must return. It was obserued that his very nature seemed to be changed, for whereas before he used to go looping through labour and age, & had a dull & melancholick Countenance, that now he went bolt upright, and looked brisk and chearful, to the great amazement of the beholder. After he had set himself against the Stake in his shirt, as the Smith was Knocking in the staples of the chain to the Stake, Friend (said he) Knock it fast, for perhaps the

*Jesus may be weak and may strive for it self: but God of his great mercy give me patience to abide the extremity.* After that, when they placed the reeds and faggots about him, he was as busie as the rest, and seem'd less concerned, putting and ordering them about him for his best advantage of being soon dispatch'd. They had a Priest there, who undertook to preach or speak to the People, but when he came to speak of Christ's bodily presence in the Sacrament Rawlins opposed him, and put him to silence, upon which some cryed out, put fire to him, put fire to him, which being done, there was a great and sudden flame, in which he stood rubbing and bathing his hands, till his sinews crackt without any shew of pain, and then wiping his face with his flaming hands, at last he cryed out, *Lord receive my soul, O Lord receive my Spirit;* which he continued, till his mouth was burnt, and that his Body falling over the Chain, he was wholly consumed to Ashes. And this was the end of this godly old man, for the Testimony of Christ; and his Gospel, and for which, according to his Faith, without any doubt, he is rewarded with a Crown of everlasting Life.

George Marsh burnt at Chester.

The next that we shall mention is the Martyrdom of *George Marsh*, who was burnt at *Chester*, by the Bishop there, *Dr. Coates*. He was a *Lancashire* man bred a Farmer, married and had children, yet afterwards he went to *Cambridge*, fell to his Studies, and at last took orders, and was a Curate in the time of King *Edward the 6th*, but in Queen *Maries* days being detected, he was sent for by the Bishop, and being in some perplexity in his mind, whether he should fly or no, some of his friends sent him word, that he should stay and boldly Confess *Jesus Christ*, upon which having hid himself, he went and delivered himself up to those who sought him, who carried him to the Bishop, where he so wisely answered to all their objections, that they could not find matter to take away his Life: yet the Bishop sent him to prison in his own house, where he kept him 4. Mondys, not suffering any of his friends to come near him, or to give him any relief, and where he suffer'd great hardships; the Porter was commanded to take notice of any that came but to enquire after him, and to give their names to the Bishop, so that many were afraid of being brought

brought into trouble for asking after him. From the Bishop he was had before the Earl of *Darby* who examined him, after which perceiving he was not able to bring him to his bent, he committed him to another prison, being a cold windy stone house, without bed to lye on, only a few Canvas lent Cloathes, where he continued in this manner for some time, seeing no man but the keeper, who brought him meat and drink. After this he was again examin'd before the said Earl, yet Mr. *Marsh* very prudently and warily answered their intrapping questions concerning the Sacrament; saying, he believed Christ present in the Sacrament, which so enraged them seeing he would give no other answer, that they sent him to *Lancaster Goal*, where he was put among the Felons, and 3 times caused to hold up his hand at the bar, with bolts upon his Leggs tho they had nothing to object against him. He used to preach and exhort the prisoners, for which he was threatened and reprobred, and the Bishop coming to *Lancaster* caused him to be more straitly kept and cruelly handled; several times was he had before the Bishop and examined, and Articles were put in against him, one of which was, that among other most damnable and Schismatical Heresies, he had said, that the Church and Doctrine taught and set forth in King *Edwards* time, was the true Church, and that the Church of *Rome* was not the true and Catholick Church. At last the Bishop read the sentence of Condemnation against him, and after he had done, now said he I will pray for thee no more than for a dog. But I will pray for you said the holy Martyr. He was then delivered to the Sheriffs, who put him into an hole or dark dungeon, where none were suffered to come at him or speak to him. When the time came of his execution, he was led forth to the place, being without the City of *Westcbester*, and being come to the Stake a black Box was shewed him, in which they said there was the Queens pardon, if he would recant: He told them that he had no desire to dye, and would accept of her Graces mercy, being her true Leige man, but if he could not have it without such Conditions, which tended to pluck him from God, he would not receive it. After that he began to speak to the people, but the Sheriffs told him, there must be no Sermoning there, so afraid were

they of hearing the Truth, upon which Mr. Marsh Kneeling down fell to prayer, which done he stript himself to his shirt, and so was chained to the post, and the faggots put about him. Over his head they had placed a firkin, with pitch, and Tar, and by reason the wind blew hard, and the fire did not dispatch him, but melting the pitch, it fell upon him, and put him to intollerable torment, notwithstanding he bore it patiently, standing a long time without moving, haveing all his flesh so broyled and puffed up, that they thought he had been dead, when on a sudden, spreading his hands abroad, he cryed out aloud, *Father of Heaven have mercy upon me*, and so yielded up his Spirit into the hands of the Lord; All the people saying he dyed with admirable patience and was a Martyr. He was burnt in April, 1555.

*The story of William Flower Martyr at Westminster.*

On the 24th day of April the same year, one William Flower was Martyred in the Church yard of St. Margarets Westminster, where it seems, in his zeal, he had struck a Priest, that had been saying mass, and had wounded him, for which he himself was afterwards troubled, but said he had such an impulse then upon him, that he could not forbear, tho he confessed it was not according to the Doctrine of Christ, to smite any man. He knew the fact would bring his Life into jeopardy, and he was prepared for it, being resolved not to deny the Gospel he had professed. This William Flower lived then at Lambeth, haveing a Wife and children, tho he was bred first a Monk of Ely, till his eyes being enlightened by the Gospel, he left that life and became a Secular Priest, preaching in divers places; at last marrying, he studiyed physick and taught School in several places, when at last living at Lambeth, his zeal against Idolatry carried him forth too furiously, for which he was had before Bishop Bonner, who sent him prisoner to the Gate house, where after some time he was again brought before the Bishop, who sought all ways to make him recant his opinions, but in vain; for he resolutely told him: That the Heavens should assoon fall as he recant his opinions, but for his assault of the Priest, he was sorry, and submitted himself to his Lordship, and the punishment he would inflict. But this would not serve the Bishops turn, for after several Articles exhibited against him, and witnesses produced, he was

was condemned, degraded and delivered over to the secular power to be burnt. On the 24th of April aforesaid, he was brought to the place of his execution, in St. Margaret's Church-yard, where after he had prayed audibly and fervently, he desired all People to forgive him, and all that he had any ways offended, for he forgave all the World. This done, his right hand was first fastned to the Stake and Cut off, at which they could not perceive that he so much as shrank, only a little moved his shoulders. Then being fastned to the Stake, fire was set to him, which burning about him, he cryed with a loud voyce *O son of God have mercy upon me. O Son of God receive my soul,* three times; till his Speech was taken from him, then lifting up his stump, and his other Arm, he stood, his lips moving, till he was stricken down to the ground, where he lay with the neither parts of his body burnt, and the upper only scorched, for want of fire, his lips still being seen to move, till they dispatched him.

*Mr. Cardmaker and Mr. Warren burnt in Smithfeild.*

you see scarce a day passes, without burning and destroying Gods people in one place or other, for on the 30th of May following, one Mr. *Cardmaker*, who had been an obseruant Fryer before the dissolution of the Abbies, and afterwards a Prebend in the Church of Wells, and after that in the time of King *Edward* he married and was a Minister, being made Reader at St. Pauls, which very much incensed the Papists against him, and one Mr. *John Warren* an Upholster in *London* were both burnt in one fire in *Smithfeild*. As soon as the tyde turned, Mr. *Cardmaker* was clapt into *Strangate*, and as soon as popery was settled and they had got the Act for their purpose, in putting the fiery Laws in Execution against these protestant dissenters, he was brought before the Bishop and examined, and several articles exhibited against him concerning the bodily presence of Christ in the Sacrament, which he would in no wise deny, but offered to maintain his opinions as truth by the *H. Scripttates*: and when they saw that they could by no means make him recant, he was condemned to be burnt, and at the same time with *John Warren*. This *John Warren* was formerly condemned to be burnt in the days of King *Henry the 8th* with *Am Asken*, but then pardoned by the King,

but they now finding him professing the Gospel which he always Constantly did, *Bonner* the cruel persecutor of God's people laid hold of him, and had several Articles brought against him, which he plainly confessed, being only the Truths he had owned and declared, and willingly yeilded himself to be put to death for a Testimony of them. On the 30th of *May* they were both brought to the Stake in *Smithfield*, & whilst *Mr. Cardmaker* was in privat conference with the Sheriffs, who were perswadeing him to recant, and which discourse lasted a long tyme, *Mr. Warren* was stripp'd & fastned to the Stake, it was rumour'd by some of the *Papists*, that *Cardmaker* would turn to save his life, and by the long discourse he had with the Sheriffs, the People began to Suspect it would prove true, but when at last they saw him depart from them, and strip himself to his shirt, & kneel down at the Stake, shouting aloud they cryed out, *God be prayed: the Lord strengthen thee Cardmaker, The Lord Jesus receive thy Spirit;* and this continued till the Executioner put fire to them, & that they both with great constancy & alacrity of Spirit, passed thorow the flame, to everlasting rest and peace, among God's holy Martyrs, to enjoy the Crown of Victory prepared for them.

*Two more burnt in Essex.*

On the 29th of the same month was also Condemned *John Simson*, and *John Ardley*, both husbandmen of *Essex*, and in *Bonner's Diocess*, who soon dispatch'd them, for their Conscience sake: tho they offered, to save their lives, all their estates, or what ever they had, so their Consciences might be free, but nothing but their blood would serve their turns, and therefore they were sent into *Essex*, where about the 10th of *June* they both suffered the fire in several places. *Simson* at *Rochford*, and *Ardley* on the same day at *Rasley*, in which places both finished their Martyrdom most quietly in the quarrel of Christ's Gospel.

*Mr. Hawks burnt in Essex.*

On the same day was burned *Mr. Tho. Hawks*, whom

whom we have formerly mentioned to have been Condemned with 5 other Martyrs, whose storys we have given you; but this Gentleman, for he was one and bred a Courtier, having served the Earl of Oxford all the time of King Edward, was respited till this time, in hopes to prevail with him to recant, tho in vain, for he was most constant and resolute not to deny his Faith, for he boldly told the Bishop, that if he had an hundred lives and an hundred bodys, he would give them all to be torn to pieces rather than abjure and recant. He was first taken, because he had kept his child 3 weeks without Christening it, because it was against his Conscience to yeld to their Popish Ceremonies, as their Oyl, Salt, Cream, Spittle, Candle, and conjuring Water, which he declared was not of divine Institution, but men's foolish Inventions. For this he was had before the Bishop, and he being a man of parts, and a gentleman, much pains was taken with him, and he was much pitied, for that he was a very handsom man, of a fine make, and sweet Countenance, and of an excellent sweet nature. But all this was nothing to the Love he bore to God, for whose sake he forsook all the offers and pleasures of the world, to undergo a rigorous Death. After his Condemnation aforesaid, he was sent into Essex, and delivered over to the Lord Rich to see him burnt, who brought him guarded to the place of execution, which was at Cowhill in Essex. A little before the time, he used much exhortation to his Friends, to be stedfast in the Faith, some of which were greatly confirmed by him, both by his talk and example, but much more by his death, for some of them, who feared the sharpness of the punishment, and thought it was intollerable to the flesh, desired of him, if he were able, to give them a privat sign, when he was burning, if it were to be born, which he promised to do, and if that the pain were tollerable and might be quietly born, he would lift up his hands over his head before he gave up the Ghost. After he came to the place, with fervent prayers made to God he

he with great patience and meekness addressed himself for the Fire, being bound to the Stake with a chain, an innumerable company of people encompassing him and lamenting him. After he had spoken many things to the Lord *Rieb*, concerning their shedding thus the innocent blood of Gods Saints, and that his prayers were ended, they set fire to him, in which he continued long and when that his speech was taken away, with the violence of the fire, and his skin shrivled and drawn together, and his fingers ends consumed in the flame, and the rest of his Armes and body burning, so that all men thought he had been certainly dead, suddenly and contrary to all expectation, being mindful of his promise to his friends he reached up his hands over his head, burning of a light fire, and, as it were rejoicing, clapt them together 3 times, to the amazement of all the people ; upon which arose such an outcry or shout, especially by those who understood the sign, that the like had not been heard. After which this blessed Martyr sinking down into the fire gave up the Ghost, being a most Constant and faithful witness of the Gospel.

*Thomas Wates Martyr'd at Chelmsford.*

*with 3 others in Essex.*

*Thomas Wates* also of *Essex*, having been sent up to the bloody Bishop *Bonner*, after many examinations and appearances, he was condemned to the fire and sent down to *Chelmsford* in *Essex*, to be Martyr'd the Lord *Rieb* being ordered to see him executed, where his wife and 6 Children came to him, to whom he said : " My dear Wife and children, I must now depart from you and hence forth know you no more, but as the Lord hath given you to me, so I give you again unto the Lord, whom I charge you to obey and fear, and beware you turn not to this abominable Papistry, against which by God's Grace I shall anon give testimony with my blood. Let not the Murthering of God's saints cause you to relent, but take an occasion thereby to grow stronger in the Lords quarrel, and I doubt not but he will

"will be a merciful Father to you. Two of his weeping Children offer'd themselves to be burnt with him, but he kissing and Hesting them, bad them farewell, and so was carried to the fire. When he came to the stake, he kissed it, and then spake to the Lord Rich these words. "My Lord beware be-  
"ware, for you do against your own Conscience, and  
"without you repent, the Lord will revenge it,  
"for you are the cause of my death. After which he suffered the fire as the rest, and no doubt received his Reward in Heaven.

On the 14th of June the same year, *Nicholas Chamberlin* was burnt at Colchester, and on the 15th *Thomas Osmond* was burnt at Maintree, and *William Bamford* alias *Bowler* the same day at Harwich, all which sealed to the Testimony of the Gospel with their blood.

I shall now proceed to give you briefly, the History of the noted Mr. *Bradford*, a godly Preacher and holy Martyr for the Gospel of Christ. Mr. *John Bradford* was born at Manchester in *Lancastershire*, being brought up in Learning by his parents, attaining to great perfection in the Latin tongue, in ready writing, and in Accounts, which preferred him to the service of Sr. *John Harrington* Knight, who was Treasurer of the Kings Camp and buildings, by him Mr. Bradford was employed, both at home and abroad beyond seas, and he was in a thriving way, and ready for great preferment; But God having otherwaies designed this then young Man, called him, to the Gospel, and to the study of the H. Scriptures. Finding a call in himself, he immediately embraced it, looking upon it as the Spirit of God, that prompted him to forsake worldly Riches, preferment, and Honour, in the way he was following, and to retire to *Cambridge*, for the benefit of his studies, and to fit him for the Ministry. He had not been in the University above a year, but he obtained the Degree of Mr. of Arts, and not long after he had a fellowship given him in *Pembroke Hall*; Where the learned *Bucer* being acquainted with him, stirred him up to the Ministry And Dr. *Ridley* Bishop of *London*

London, made him a Deacon, giving him licence to preach, and made him also a Prebendary in his Cathedral Church of St. Pauls. In this office constantly preaching he continued 3 years, sharply reprobating sin, declaring Christ crucified, oppugning Heresies and Papistical Errors, & earnestly persuaded all to a godly Life. But after Queen Mary came to the Crown, and had introduced the abolished Popery, Idolatry, & Superstition, he flinched not, neither would he fly as many did, but continued his diligent preaching until deprived of that Liberty by the Queen and Council on the 13th of August, in the first year of Queen Mary, Dr. Bourn Bishop of Bath preaching at Pauls Cross in the behalf of Popery, the people were all in an uprore at his sermon, and one among the rest flung a dagger at him as he stood in the Pulpit, and narrowly missed him; He seeing his life in danger, desired Mr. Bradford, who was near him, to pacifie the people, which he readily did, stepping forth, spake to them in such sort, and sheltering the Bishop, that he saved his Life, for it was verily thought, that if it had not been for Mr. Bradford, the people had torn the Bishop to peices, they were so much incensed by his sermon. At which time one called to him, and said, Mr. Bradford, Mr. Bradford you now save him, who will shortly help to banish you, which proved true enough; for from this very Act of Charity, finding how much he was beloved by the people, and fearing his Doctrine and abilities they called this sedition and a Commotion, and he was sent before the Queen and Council, where his preaching was objected against him, and was at last committed to the Tower, and then into other prisons, as the Kings Bench, the Counter and Newgate, into all which he was cast for his conscience sake, & because he would not embrace the Romish superstition. All the time he was in prison, he preached almost continually, and when in Newgate, would go once a week among the Felons & Thieves, preaching to them and exhorting them, doing a great deal of good amongst them. Preaching, reading, and pray-

ing seem'd to be his whole Life. He eat but one meal a day, and that but little. He was almost continually on his Knees: Often museing and bitterly weeping to himself. He was somewhat tall of person, of a sanguine complexion, with an awbourn hair and beard. He seldom slept above 4 hours in a night, and alwaies read in his bed till sleep came. He counted that hour ill spent in which he did not some good. He was very Charitable and Liberal to his fellow prisoners. He was much beloved through his winning carriage, even of his Keepers, who gave him such liberty, that he might have got away if he would; nay, they often let him go forth on his word, which they were sure of, he being alwaies most punctual. He was several times brought before the Chancellor and before Bonner, and other Bishops, and much pains was taken by several of the most learned among them, to bring him over to them, but in vain; for he so confounded them with the Scriptures, and manifested the Truth to them concerning the presence of Christ in his Sacrament, that they knew not what to say to him, but having the power in their hands, they condemned him as an Heretick, to be burnt, and reading the sentence to him, when the Chancellor came to the word *Jobannes Bradford Lascus, ha!* (Said he) is he no Priest? to which Mr. Bradford replied, no, he never was Priest, nor beneficed, nor Married, nor a Preacher, till publick Authority had Established Religion. After which he fell down on his Knees, and heartily thanked God, that he counted him worthy to suffer for his name sake. They had kept him near 2 years in prison, and he was now condemned on the last of January, from which time, to the 1st of July, they kept him in prison, where they had several conferences with him, but he still kept constant and unshaken in his faith. Not long before his burning he dreamed all the order of it as it afterward happened. They had an intent to have sent him to Manchester to have been burnt there, but their minds altering they order'd it to be done in Smithfield. One afternoon as he was walking in his Chamber, the Keepers wife came

came runing to him almost out of Breath, & amazed and crying, O Mr. Bradford I come to bring you heavy news. What is that said he? That you must be burn'd, & your chain is now buying. Mr. Bradford pulling off his Cap, and lifting up his eyes towards heaven, said I thank God for it: I have looked for it a long time, it is no unexpected thing, the Lord make me worthy of it. The rumor of Mr. Bradfords burning soon spread thorow the City, and by 4 a clock in the morning people began to gather together in the streets: As he was passing between Newgate and Smithfield, his Brother in Law came and took him by the hand, to take his last leave of him, for which Woodriff the dogged Sheriff struck him over the head till the blood ran down his face, which grieving Mr. Bradford, he desired him to remember him to his Mother, and others of his friends, and so dismiss him. This sheriff was a great persecutor of Gods Saints, rejoicing much at their sufferings, whereas his brother never saw their Martyrdoms with dry eyes, much pitty and Commiseration. But God met with him, for not long after Mr. Bradfords burning he was suddenly struck with a dead palse, so that for 8 years till he dyed, he could not turn in his Bed, but as he was helped. When Mr. Bradford came to the place, he fell flat on his face and prayed to himself a good space. At the same time, there was to suffer with him, for the same cause one John Leaf a London Apprentice to a Tallow-Chandler, a nice stripling of 18 or nineteen years of Age, at the most, who had most stoutly and resolutely confessed his Faith touching the Sacrament before Bishop Bonner; touching auricular confession, & other points to which he argued very orthodoxically, having been well grounded therein, by the Holy Martyr Mr. Rogers whose Schollar he was. After he had been condemned, whilst in prison, the Bishop sent to him a Recantation in writing, and also his confession, bidding him to choose, which he would sign, the one was for his Life, the other his Death. The young man could not write nor read, therefore caused the writings to be read to him, and

and when he had heard the recantation, he disliked it, and said he would not sign it, but hearing his own confession read he said, he approved that, and thereupon pricked his finger with a needle, he took of his blood, and made a mark on the paper, and bid them tell the Bishop, that he had already signed that with his Blood. This young Man having undauntedly signed this Bill, was the same day brought with Mr. Bradford to the stake, where he also lay flat on his face on the ground praying, on the other side of the stake, till the Sheriff bid them dispatch, for that the press of the people was great. At which words they both stood up, when Mr. Bradford taking a faggot in his hands, he Kissed it, as likewise the stake, then stripping himself, he went & stood by the stake and said, O England, England, repent thee of thy sins, repent thee of thy Sins. Beware of Idolatry, beware of false Antichrists, take heed they do not deceive you. Upon this the Sheriff bid them bind him and tie his hands if he would not be quiet. O Mr. Sheriff, I am quiet said Mr. Bradford, God forgive you. To which one of his Officers reply'd, you had best hold your peace, if this be your learning, you are a Fool. Mr. Bradford saw how it was, that he might not be permitted to speak, he answered not, but saying as he forgave all the world, so he asked forgiveness of all men, and desired the people to pray for him. Then turning his head to the young man who suffered with him he said be of good comfort Brother: for we shall have a merry supper with the Lord this night, then embracing the Reeds, he said, Strait is the way, and narrow is the Gate that leadeth to eternal Salvation and few there be that find it. Then fire being put to them they both with great patience and constancy ended their lives in the fire, without any alteration in their countenances, being void of all fear hoping to obtain (as no doubt they did) the heavenly reward for all their sufferings.

The next day after Mr. Bradford suffered in Smithfield, one William Minge a Priest, should have suffered at Maidstone, but that he dyed in prison. On the

3d of July one James Trevisam in *Lothbury*, parish dyed a prisoner, being lame and ill used, and when he was dead, because he was an Heretick (as they termed him) they would not let his wife bury him in the Church-yard, nor have so much as a Coffin to put him in, but was forced to carry him on a Table into the fields, and bury him there without *Moorgate*.

On the 12th day of July 4 men, viz. *John Bland* Minister of the parish of *Adisham* in *Kent*, *John Franks* Vicar of *Rolvenden*, *Nicholas Shetterden* and *Humphry Middleton*, all of the same County, were long imprisoned at *Canterbury*, and after several examinations and Articles exhibited against them, they all standing firm to the Truth, for the Gospels sake suffered all in one fire, at two several Stakes, in the City of *Canterbury*.

In the same month of July, *Nicholas Hall* a Brick-layer, was Condemned by the Bishop of *Rochester*, for maintaining that under the forms of Bread and Wine, was not the very Body and Blood of *Jesus Christ* after Consecration, but that the Body of Christ was in Heaven only; with some other things concerning the Superstition of the Mass, for which he was burnt at *Rochester* about the 19 of July.

*Christopher Wait* was of *Dartford* in the County of *Kent* a Linnen Weaver, Condemned also upon the like Articles, by the aforesaid Bishop of *Rochester*, and burnt at *Dartford*, in the same month of July, at a place called the *Brimm* without the town, the Common place of Execution of Felons. As he was going to his Martyrdom one *Margery Pool* of the Town of *Tunbridge* a widow, who was afterwards Martyr'd, said to him, you may rejoice *Wait* to see such a company gathered to celebrate your Marriage this day. Being come to the place, he stript himself & put on a fair white Shirt delivered to him by his wife, when coming to the Stake, he took it in his arms and embraced it, and Kissing it, he set his back to it and was fastned to it with an Iron hoop standing in a Pitch'd Barrel: being thus seel'd he spake with a clear and chearful voyce the last verse

of the 86 Psal. *Show some good token upon me O Lord;*  
that they who hate me may see it and be ashamed, because  
thou Lord hast helped me and Comforted me. Near to  
the Stake was a little Hill where stood a Fryar with  
a Book in his hand, ready to speak to the People, but  
Wade cryed out so eagerly to the People, to be-  
ware of the Doctrine of Antichrist, that the Friar  
went away amazed and said nothing. The Sheriff  
bid him to be quiet and dye patiently, then putting  
the reeds before his mouth, he made a hole with his  
hands, that his voyce might be heard, but some  
flung faggots at the hole and hurt his face: when  
at last fire being put to him he cryed out often,  
*Lord Jesus receive my Soul,* without any sign of Im-  
patience; at last holding up his hands above his  
head, he continued in that posture without moving  
them, even after he was dead, as if they had been  
proped up with Stakes; being a token to his En-  
emies, according to his prayer, of his Constancy, to  
their shame and Confusion.

*Margery Pooley and Dirick Carver Martyrs.*

Margery Pooley a widow, was also Condemned by  
the aforesaid Bishop of Rochester, and suffered at  
Maidstow in Kent in the same month. And on the  
22d of the same month at Lewes in Sussex, was burn-  
ed Dirick Carver, who was a man of small learning,  
yet blessed by God with temporal Riches, which  
yet was no hindrance to him in professing the Gos-  
pel, tho after he was imprisoned the Ravenous Har-  
pies left little for his wife and children. After he  
had been several times before the Bishop, and his  
confession read to him, he owned it, and being asked  
if he would recant, or stand to the same, he replyed  
"That he would stand to his confessions, for your  
"doctrine is Poyson and Sorcery, and if Christ were  
"here (said he) you would put him to a worse  
"Death, than he was put to before. You say you can  
"make a god, you can make a Pudding as well. Your  
"Ceremonies in the Church are full of poyson, and  
"beggerly rudiments, & auricular confession is con-  
"trary to Gods Word, with divers others the like,

which made the Bishop hasten his condemnation. When he came to the Town of Lewis in order to his burning, the people called upon him, beseeching God to strengthen him in the Faith of Jesus Christ: He thanked them and prayed unto God, that he of his mercy would strengthen them in the like Faith. When he came to the stake he kneeled down, and made his prayers: After he had done, they took his book and threw it into the pitch'd barrel; And as soon as he had stript himself, he went into the barrel prepared for him himself, and taking up his book, he flung it among the people, but the Sheriff commanded them in the Queens name, on pain of Death, to throw it in again, that it might be burnt. Then the blessed Martyr lifting up his voice said, Brethren and Sisters, witness all of you that I am come here this day to seal with my blood Christ's Gospel, because I know it is truth. It has been here truly preached, but now is not. Because I will not deny God's Gospel and be obedient to Man's Laws, I am condemned to dye. As many of you as believe upon the Father, Son and holy Spirit unto everlasting Life, see you do the works appertaining to the same: And as many of you as believe on the Pope of Rome, you believe to your utter Condemnation except the great mercy of God help you. Immediately the Sheriff said; If thou dost not believe on the Pope thou art damned both body and Soul. Speak to thy God (said he) that he may deliver thee now, or else strike me down to the example of the People. But the Martyr reply'd the Lord forgive you your sayings. Then with a loud voyce he laid to the people. Dear Brethren, I ask you all to forgive me, if I have offended any of you, in word or in deed. Then he prayed and said: O Lord my God, thou hast written, He that will not forsake Wife, Children, House, and all that ever he hath, and take up thy Cross and follow thee, is not worthy of thee. But Lord thou knowest I have forsaken all to come unto thee. Lord have mercy upon me, for to thee I commend my Spirit, and my Soul rejoiceth in thee. When the fire was put to him, he gave a spring up into the flame, and cryed, O Lord have mercy upon me, and so ended his Life.

Scanning

## Stening and Ivelton Martyrs.

On the 23d of the same month, was also burnt at Stening, another named *John Launder* of *God-Stone* in the County of *Surry*: one of the same Town a Carpenter, named *Thomas Iveson* was burnt in the same month at *Chichester*. And on the 2d of *August* one *James Abbes* a young man being by, the Bishop of *Norwich* wrought upon him to recant, and gave him money which so burthened his Conscience that he could have no rest till he had carried the Bishop his money, and owned his opinions, for which on the day aforesaid he was burnt at *Bury*.

Greater and hotter the persecution grew dayly, and they began now to be flesh'd in blood, tho nothing satiated, but still greedy of more. On the 8th day of *August* the same year, one *Mr. Denly*, a Gentleman, was Martyred at *Uxbridge*, having been Condemned by the bloody Butcher, *Bonner*. When fire was put to him he fell a singing a psalm, which Doctor *Story* a Popish persecutor hearing, he bid one of the Sheriffs Officers fling a fagot in his face, to stop his mouth, which the fellow did, and hit him so full in the face, that the blood ran down; upon which *Mr. Denly* was silent, clapping both his Hands upon his face: Then said the Popish Doctor to the fellow: *Thou hast murr'd a good old song*. At last the holy Martyr spreading his hands abroad in the midst of the flames, sung again, and so yeilded up his spirit into the Hands of God, rejoicing. On the 28th of the same month in the same place, one *Patrick Packington*, condemned by *Bonner*, was burnt; being urged to recant, he told them no: their Church was the Church of *Satan*, and he would never turn to it. At the same time, one *John Newman* was Condemned by *Bonner*, and burnt at *Saffron Walden*, for that he argued against the bodily presence of Christ in the Sacrament; they told him, tho he could not see it with his bodily eyes, yet it was there under the forms of *Bread* and *wine*, and that the *Bread* and *Wine* was only a *Quality* or *Accident*; to whom the Martyr reply'd that if they could shew him a

Quality or Accident without a Substance, he could believe them, not else; Besides, he used this Argument to them: That if the Body of Christ were really and Bodily in the Sacrament, then whosoever received the Sacrament received also the Body: But the wicked receiving the Sacrament, receive not the Body of Christ: Therefore, the Body of Christ is not really in the Sacrament. Tho they knew not how to answer this, they knew how to burn him for his opinion, which they did, endeavouring to convince him with Fire and faggot. This man was a Pewterer by trade. Much about the same time one *Richard Hook* was burnt at *Chichester* in *Sussex* for the same cause.

About the latter end of *August* Six more whose names were, *William Coker*, *William Hopper*, *Henry Lawrence*, *Richard Collier*, *Richard Wright* and *William Steer* were all burnt together in one fire at *Canterbury* for the *Gospels* sake by the *Papists* unmerciful Tyranny.

*Elizabeth Warren Widdow, and others Martyred.*

Towards the latter end of *August*, also *Elizabeth Warren*, the widdow of *John Warren* the Upholster, who was Martyr'd before, was burnt at *Stratford Bow*, being persecuted by her Kinsman *Dr. Story*; who was so Zealous as not to spare his own kindred, for the cause of the *Popish Church*. The chief Article against her was, that of the real presence, which she Constantly deny'd; for being urged to recant, she told them she never would, do what they could, for ( said she ) If Christ be in an error then I am in an error; upon which she was Condemned and suffered as above said.

*George Tunkerfeild and Robert Smith Martyrs.*

On the 26th of *August* one *George Tunkerfeild* a *Cook*, suffered at *St. Albans*, in a *Green* called *Romeland*, neer to the *Abby* there. All the days of King *Edward* he had been a strict *Papist*, but when he perceived their bloody Cruelties in the days of Queen *Mary*, it made him begin to doubt of their Religion,

as not agreeing with the Doctrin of Chrift; upon this he began to read the Testament, and prayed earnestly to God to open to him the Truth, that he might be thorowly perwaded, whether it was of God or no; and if it was not, that he might utterly abhor it in his Heart. God heard his prayer, and he found dayly a working in him more and more, which made him to detest and abhor the Religion he had so long embraced, and the Lord inlightning his mind, he went no more to mass: after which being sick and lame, he could not but openly profest his Religion, and declare his mind, for which he was had before the bloody Bishop *Bonner*, and several times examined, and as usual, when before Condemnation he was urged to Recant, he boldly told the Bishop, that he would never forsake his opinions, unless he could refell them by Scripture, for ( said he ) you Condemn all men, and prove nothing against them. Upon which sentence was read against him, and he was delivered over to the secular power. When he was brought to the Town of *St. Albans* from *London*, being kept at an Inn there, he caused a fire to be made in his Chamber, and putting his bare foot to it, he was forced to withdraw it thorow the Smart; upon which he said, The flesh would perswade him one way, and the Spirit another. The flesh said, O fool wilt thou burn when thou needest not? But the Spirit said, be not afraid, for it was nothing in respect of fire Eternal. The flesh said, leave not thy Friends who love thee: But the Spirit said, The company of *Jesus Christ* exceeds all fleshly Friends, with the like discourse more at large on this subject; but at last the Spirit got the Victory, and he went joyfully and with great Resolution to his Death, and when he was at the stake, and the Faggots placed about him, a Priest would have perswaded him to believe in the Sacrament of the Altar, upon whiah he vehemently cryed out, I defie the Whore

*Whore of Babylon, that most abominable Idol.* Then the Mayor bid them to set fire to him, saying if he had but one load of Faggots in the World, he would give it to burn the Heretick. Fire being put to him, he desired the people to pray for him, and so embracing the fire he bathed his Arms in it calling on the name of *Jesus* till he was out of his pain.

In the same Month, at *Uxbridge*, suffered Mr. *Robert Smith*, who had been a servant belonging to Sr. *Thomas Smith*, and a Clerk at *Windfor*, but was in the second year of the Queen imprisoned for his Opinions, and with several other kept long in durance. At last he was several times had before *Bonner*, who finding he could not prevent him, condemned him to the Fire. When he came to the stake, he spake to the People, endeavouring to comfort the People who bewailed him, willing them to think well of his cause, and not to doubt, but that his body dying in that quarrel, should rise again to Life. And, said He, I doubt not but God will shew you some sign thereof. And it hapned to the great Confirmation of the people, that after he was althoſt half burnt, and that his Body was as black as a Coal, and drawn together in a lump, all men thinking that, he had been dead, suddenly he rose upright before the people, and lifting up the burning Stumps of his Arms, and Clapping them together, did as it were declare to them the rejoicing of his Heart, then bending down again, and hanging over the flames, he slept in the Lord, and so ended his Mortal Life.

Much about the same time, two more were Martyr, being Condemned with the above mentioned Martyr, by the bloody Butcher of Gods people *Bonner*, the one was named *Stephen Harwood*, who suffer'd at *Stratford*, the other *Thomas Fust* who was burnt at *Ware*. In the same month also suffered another of their Companions, named *William Hale* who was burnt at *Barnet*, where he Constantly seal-

ed his Faith with his Blood. There were at the same time 3 more Condemned to be burnt, viz: *George King, Thomas Leys, and John Wade*, but these were so Cruelly handled in the prison of the *Lollards Tower*, belonging to the Bishop, that they dyed before they could be executed, and were buried by night in the field. The like was done to one *William Andrew a Carpenter*, who dying in *Newgate* was cast out in the fields like a dog, till some Charitable People buried him.

*Mr. Samuel, a Minister, Martyr.*

The next whom we shall mention in this brief Martyrology, is one Mr. *Robert Samuel*, a godly and zealous Preacher, and Minister of Gods word at *Barfold in Suffolk*, where he faithfully taught his flock all the days of King *Edward*, but upon the setting up of Popery, he was put out of his Benefice, as many more godly Ministers were, and that because he would not put away his wife, and conform to the *Romish Superstition*; however not giving over his care of his flock, he preach'd to them, and taught them privately and by stealth, till he was laid hold on, and clapt into *Ipswich Jail*, but he did not long Continue there, before he was removed to *Norwich*, under the power of the most cruel and persecuting Bishop of that See, who had no mercy. Thinking by Cruelty to prevail upon this good man, they used him when in their Clutches most inhumanely and Barbarously, for they chained him bolt upright against a post, so that he could not lye down, and so that his toes could but just touch the ground, and in this manner they kept him a long time, allowing him but one bit of Bread and 3 Spoonfulls of water to maintain his Life, for further torment, so that his Stomach was clung together for lack of food, and he could have eat his own flesh. Being thus tormented, and still continuing constant, to the admiration of his Tormentors, he endured with great patience extream pains, and almost intollerable torments. O worthy Constancy of the Martyr! and O pittiless

hearts of the Papists, whose hearts were made of Adamant and would not be moved to relent! When he had been thus tormented several days, he fell into a slumber, and he beheld one standing by him, clad all in white, who said to him; *Samuel, Samuel, be of good cheer, take heart, for after this day thou shalt never be either hungry or thirsty.* Which proved true, for from that time as he declared himself, he never felt the least hunger or thirst, which continued till he was Martyr'd which was not long after; and it was said by divers that beheld him burnt, that his Body, when in the flames, did shine as bright as new tryed Silver, to the great amazement of the beholders. He suffered on the 31th day of August Anno 1555.

About the beginning of September following, one *William Allyn* a labouring man, but very upright and honest, & of an unblemish'd reputation, was Martyr'd at *Walsingham*, for denying to fall down before the Cross, and to follow in procession when he went to the Fire. By reason of his former upright conversation, he was suffer'd to go untyed, and when he came to suffer, and the chain was fastned about him, he shewed such constancy that he stood quietly without the least noise or shrinking till he dyed.

*Roger Coo and Thomas Cob Martyrs.*

In the same Month of September, *Roger Coo* of *Milford* in *Suffolk* Sheerman, was brought into trouble, and brought before the Bishop, who had a long dispute with this poor man, among other his discourses, he asked him if he would not obey the Kings and Queens Laws? To which he replied, as far as they were agreeable to the word of God he would. Whether they agree with the word of God, or not (said the Bishop) we are bound to obey them, if the King were an Infidel. Mark the large Conscience of this Popish Bishop. To which this honest Martyr rep'y'd If *Shadrac* *Mesac* and *Ab'deleg* had so done, *Neb'ichadnezzar* had never confessed the living God. But in the end, after many troubles and afflictions, he was Condemned, and suffered

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suffered at *Yexford in Suffolk* where being very aged, this blessed Martyr ended his days. The same month, was burnt in the Town of *Thetford*, one *Thomas Cob*, a Butcher, being condemned to the fire by the Bishop of *Norwich*, his bloody Chancellor *Dunnings*.

In the same Month also at *Canterbury* about the 6th day five persons were burnt in one fire, their names were, *George Catmir*, *Robert Streater*, *Anthony Burward*, *George Brodbridge* and *James Tutty*, Condemned by the Bishop of *Dover* upon the Articles of the Sacrament.

It will be too tedious to give you the relation of all that suffered, for now bonfires were made of mans flesh, by these Tyrannous Papists almost thorough out *England*, but fell more or less in those places, where the Bishops were more or less merciful or tyrannical, and we find the chief persecution and havock to be made in *London*, and the Counties about it, as *Essex*, *Northfolk*, *Suffolk*, *Kent*, *Surry*, and the like: yet in other places we find several Martyr'd: for about the midst of this month, *Thomas Hayward* and *John Goreway* were Condemned, and burnt at the Town of *Litchfield*.

#### Robert Glover and Cornelius Bongey Martyrs.

On the 20th of September, two blessed Martyrs, to wit, *Robert Glover* and *Cornelius Bongey*, were burnt at *Coventry*. *Robert Glover* was the Son of a Gentleman of good estate, whose elder Brother *John Glover* lived in *Coventry*, and was one who professed the Gospel, for which the Bishop of that Diocese sent to apprehend him, but the Major being his friend, gave him timely notice of it, so that with another Brother, he made his escape, leaving *Robert* in his Chamber who by reason of a long sickness was not able to go out of it, or scarce from his Bed, yet these Papistical Catch-poles, full of all manner of cruelty, not finding the prey they look'd for, violently haled this Martyr out of the House, and carried him before the Sheriffs, who knowing he was not the person

son nominated in the warrant, would have dismissed him, but the Bishops Catch-poles, would, right or wrong, though in a very weak condition, have him before the Bishop which they did, who examining him, and finding that he also held the same opinions with his Brother, and also learnedly disputed the same with the Bishop, being a Master of Arts of the University of Cambridge, he was sent to prison (mark the Bishops Charity) and put into a Cold place next the Dungeon in Lichfeld, without bed, only a pad of straw to lye on, which in his condition, was enough to have kill'd him; had not God in his great mercy supported him. From thence he was had to Coventry, where he was kept in prison strictly, without letting his relations come at him, and without Pen, Ink and Paper, or any Books, but a Latin Testament & Prayer book he had about him unknown to them: After he was condemned, and the writ for his burning came down, he found himself very heavy and lumpish, at which being troubled, he complained to a friend, named Austin, fearing that God had forsaken him. His friend bid him to wait the Lord's pleasure which he did, fervently praying that God would send him comfort, yet he continued heavy, pensive, and without a lacrivity, tho not distrusting, till the day he went to be burnt, and he was no sooner in sight of the Stake, but he was suddenly replenish'd with the power and Love of God, feeling such comfortable and heavenly Joyes, that he Clapt his hands together, crying out, O Austin Austin, He is come, he is come, with such joy as if he had escaped some eminent danger, rather than going to dye, such was the wonderful change of this good man. With him was Burned Cornelius Bongry a Capper of Coventry condemned by the same Bishop, and both patiently dyed together praying the Lord. As for John and William the other Brothers, who fled, they both not long after dyed, the latter in Shropshire; the Former some where in the Country near Coventry, being often sought for; so that by lying in the woods he caught cold

old and an Ague which kill'd him, he was privately inter'd in a Church-yard, without Parson or Clark, but it coming to the Ears of the Bishops Chancellor he sent a Command to the Parson, to have him taken up and his body to be thrown into the high way, the Parson returned answer, that the body was by this time putrified and stunk, that none could come near it: he then sent word, that he should lie for a year, and that then his bones should be dug up and thrown into the high way, for horses to trample on them, and that then he would come and hallow the Church yard. *Williams* body lay two dayes and a night without burial, being cast out in the fields, till som: Charitable people baryed it by night in a broom feild. several others they served after the same manner, and taking up the bones of others, not letting them rest quiet in their Graves.

On the 9th of October following, were condemned, & on the 16th burnt at Ely, two more, the one named Rob. Pigot a painter, the other *William Wolsey* both of Wispich. These two tho burnt together, were of different tempers, the former was meek, gentle and humble, saying often to his adversaries, he would yeild to them if they could convince him by the Scriptures, but he could not do any thing against his Conscience, the other was bold, stout, and vehement, detesting their doings, and shewing a great aversion of Spirit against them, knowing he should receive nothing from them but Cruelty, unless he would prove an Idolater like them, and forsake Christ and his Gospel. He was therefore much afraid of his companion, seeing him so weak and humble, lest he should yield to their perswasions, but he held out with great Constancy. *Wolsey* had so great a desire to the Crown of Martyrdom, that being sick in prison, he was so afraid of dying, that he was extreamly troubled, being overjoyed when the day of his execution came, which he called his Glad day. When they were at the Stake, they sung 106 psalm, and so joyfully received their Martyrdom with great Constancy praying God.

On

On the very same Day, Month, and year, in which the last mentioned two Martyrs were burnt, viz the 16th of October, 1555. suffer'd at Oxford those two great pillars and lights of the Protestant Church and true professors of Christ's holy Gospel, Doctor *Nicholas Ridley* Bishop of *London*, and the ever famous Mr. *Hugh Latimer*, of whose disputing and Condemnation at Oxford, together with the Archbishop of *Canterbury*, Doctor *Cranmer*, their fellow sufferer, we have already spoken, but here we shall as briefly as we can, give you the History of their Lives and Martyrdom.

*The History of Bishop Ridley Martyr.*

Doctor *Ridley*, descended from a right worshipful stock in *Northamptonshire*, was brought up at School and thence translated to the University of *Cambridge* where he extremely profited in his Studies, being one of great memory, acute wit, and profound Judgment, so that he attained to great Learning and became famous becoming head of *Pembroke Hall*, where he commenced Doctor in Divinity. After this he travelled to *Paris*, and at his return was made Chaplain to King *Henry VIII*, and afterwards promoted to the Bishoprick of *Rochester*, and from thence in King *Edward's* days, was translated to the see of *London*, where he Continued preaching and teaching the true and whollom Doctrine of Christ to his flock, except hindred by extraordinary occasions; most Holy days & Sundays he preached some where or other in his Diocese, the people every where swarming after him like Bees, so sweet was his eloquence. But he not only taught diligently but also liv'd holily, teaching them as well by his Life as Doctrine. He was a straight upright man, both in Body and Mind, of an handsom make, and good Complexion, gentle and meek to all men, and a lover of his Relations. He bore malice to none, and was apt to forgive Injuries. He loved and cherished Goodnes where ever he found it, and hated evil tho in his nearest Kindred. He was very Conversant in prayer and meditation in his greatest prosperity,

prosperity, for as soon as his Cloaths were on he  
prayed by his bed side on his Knees, for half an  
hour, and thence he went to his Study, where he  
Continued till 9 of the Clock, and from thence he  
came to the Common prayers read in his Family  
before Dinner, and this he dayly Continued. His  
table was free but chaste, all discourses there being  
grave and edifying; after dinner he sometimes play-  
ed at Chess, and unless business called him abroad,  
he went again to his Study till 5 of the clock, when  
he again went to prayers with his family. After  
supper he would recreate himself for an hours  
space, and then retire again to his Study; where  
he continued till 11 of the Clock at night, the usual  
time of his going to Bed, which he never did, with-  
out praying to God on his Knees by his bedside as  
in the Morning. And that we may see the diffe-  
rence between a good & an evil Bishop, or between  
this man and Bonner, and to shew the latters wick-  
ed ingratitude, we shall mention how kind Bishop  
Ridley had been to Bonners Relations, cherishing his  
Mother and sister as if they had been his own. For all  
the time he was at Fulham, he never would sit down,  
till he had sent for his Mother Bonner, (as he called  
her) being Bishop Bonners own Mother, and dwell-  
ing in the Town, and when come, allways placed  
her at the upper end of the Table, let what persons  
of quality soever dine with him, and would make  
an excuse and say, that was his Mother Bonners place,  
and would seat her there, giving her the same re-  
spect as if she had been his own mother, and that  
he had been born of her Body; the like he did by one  
Mrs. Bungie Bonners own Sister, whom he cher-  
ished as if she had been his own: yet the ungrateful  
Butcher Bonner, when he was restored to his Bishop-  
rick, by Queen Mary, prov'd the bloody persecutor  
of this good Man to death, and not only of him, but  
dealt cruelly and unjustly by all his Relations, ex-  
torting from them all that they had, and had not  
some stood between, he had taken away the Life of  
Bishop Ridleys own sisters husband: such difference  
is

is there between a good Bishop according to the Gospel, and an evil persecuting papistical Bishop according to the Popes Doctrine.

The first occasion of this good Bishops conversion to the truth, was by reading of Bertrams book of the Sacrament, and by his conferring with Doctor Cranmer and Peter Martyr, who confirmed him, and in which he continued to his Death, and sealed with his blood. You have already heard how this Bishop together with Dr. Cranmer and Mr. Latimer, were condemned at Oxford, after their several learned disputes there, with the Papistical Doctors, where they were kept prisoners in several places, till they came to dye, Dr. Ridley and Mr. Latimer being burnt in one fire, as we shall relate; only first a word or two of the education of this good man Mr. Hugh Latimer.

#### *The History of Mr. Latimer Martyr*

This champion of Christs cause, was the Sun of Hugh Latimer of Thirkesson in the County of Leicester, an husbandman of good repute, being his only Son, he bred him at School, and being very prompt at 14 years of Age he was sent to the University of Cambridge, where he gave himself to the Study of Divinity. Being made a priest, he was a most zealous observer of all the Popish superstition, believing if he were a Fryer he should never be damn'd, with other superstitious fantasies, observing servilly all the Popish decrees, and in his blind zeal a great enemy to the professors of the Gospel; thus he continued till it pleased God to convert him to himself, by the means of Mr. Bishney, whom we have spoken of. After he was converted he soon left his old manner of Life, and began publickly to own and preach the Gospel, for which he was for a time silenced by the Bishop of Ely, but getting a Licence, he continued there for 3 years teaching and preaching both publickly and privately, and with that applause and power, that his very enemies could not but admire him, for the Bishop himself one day coming in and hearing him, was compelled to commend him, wishing that

that he had the like Gift. At last he was cited before the *Cardinal*, and accused by his Adversaries, by several Articles, about the worshiping of Saints, which he dery'd, and praying to the Virgin *Mary*; *Purgatory*, and several other Popish tenents, for which he endured great troubles and persecutions by the Bishps of *London* and *Canterbury*, *Tokeſly* and *Wurham*, about the year 1531. And he had then hardly escaped their Clutches, but by the fauour of the King, by the means of Dr. *Butts* the King's Phyſitian, who rescued him from the hands of his enemies, and by the affittance of *Cromwell*, advanced him to the Bſhoprick of *Worceſter*. Where he continued ſome few years, instructing his Diocels, like a good Bſhop, & a diligent and faithful Paſtor where he likewife endured ſeveral troubles, &c. persecutions, being brought before the King by his Adversaries, who thought to have put him into the Tower, but the King perceiving the Integrity of this good man, his heart relented, and he dismissed Mr. *Lammer* to the grief of his enemies, But being preſſed hard upon the 6 Articles, not being able to do any thing against his Conscience, he of his own voluntary mind resigned up his Bſhoprick; and when among his friends, putting off his *Rocher*, he thanked God he put off ſo heavy a burthen. However he could not be free from troubles, which his Popish Adversaries followed him with though he kept silence till the Reign of the blessed King *Edward*: All whose days he preached conſtantly twice every Sunday, and often before the King who was delighted with him, though he was very aged, being above threescore. He was a Prophet, and foretold the persecution that followed after, ſaying he knew he ſhould be put to Death for preaching the Gospel and that *Gardner* was reserved in the Tower for that purpose, as it proved; For he was no sooner released by Queen *Mary*, but he ſent a Pursivant for this good Bſhop, who having notice of it, refuſed to fly, but had prepared himſelf for his Journy to *London* againſt the Pursivant came who wondring at it, he

he said to the Messenger my Friend, you are welcome to me, and I go as willingly with you to London, being called thither by my Prince to render an account of my Doctrine, as ever I was to go to any place in my Life, and doubt not as God has enabled me to preach his word to two excellent Princes, so he will enable me to witness the same unto the Third. After which the Pursivant departed, and left him to go by himself, or to have departed the land, which his enemies would have been glad of, fearing his stoutness and constancy should do them more hurt, than his Death would do them good, as no doubt it did. Coming up to London, and riding thorow Smithfield, he said limingly that Smithfield had long groaned for him, and now he was come. After he had been before the Council, he was sent to the Tower, where he was kept very strictly, & it being winter & very cold & frosty, was kept without any fire, by which means the good old man was almost starved to Death with cold which made him say to his Keeper, that he should tell his Master the Lieutenant, that if he did not look better to him he should shortly deceive him, upon which the Lieutenant put more Guards upon him, & came to demand of him the reason of his words. Indeed said Mr. Latimer, you expect that I should be burnt, but except you let me have some fire I am like to deceive your expectation, and die of cold. Afterwards he was with Bishop Ridley and Archbishop Cranmer had to Oxford, to dispute with the Popish Doctors there, as you have heard, and where they were all condemned to the fire, the best way they had of confuting them. But it was observed, that appearing before the Commissioners, that when all of them upon reading the Commission, at the naming of the Cardinal as *Legate à Latere* from his Holiness the Pope, they all put off their Caps, Bishop Ridley who stood uncovered before, put on his Cap, as not owning the Popes supremacy; and being chid for so doing as a contempt to the court, he told them he honour'd them as the Q. Commissioners, but should never acknowledge the Popes supremacy;

cy; upon which they caused his Cap to be taken off his head, which he suffer'd. And when they came to have him degraded, of er their superstitio is manner, he would by no means yield to it, so that they were fain by meer force to put on the Popish Trinkets, and to perform their Apish ceremonics of degradation against his will, he all the time vehemently enveying against them, insomuch that some would have had him gagged, to have made him Silent.

After they had thus degraded him, the night before he was to suffer, he washed his feet and Legs and shaved his Beard, and appeared to his Friends so unconcerned, that they had never seen him merrier in all his life, inviting them to his marriage the next day, and desired his Brother-in-law and his Sister to be there, and when his Brother offer'd to Watch with him that night, he would not suffer him, telling him he intended to sleep as quietly that night as he had done in any of his Life, which he did, and that tho in the morning he should have a sharp breakfast yet he was sure of a pleasant and sweet supper. On the Northside of the Town, in the Ditch over against Pa'iol Colledg, the place for their execution was appointed. Mr. Latimer all night was earnest with God in prayer, to whom he made 3 requests, which were heard and granted: The first was, That as God had made him a preacher of his word, so that he would give him strength to seal it with his death, and with his hearts blood; and it so came to pass, that he shewed admirable constancy, and the fire opening his breast near his heart, the Blood was seen to gush out in such abundance, running down his body into the fire, as if all the Blood in his body had been gathered to that place. The second request was, that God would restore the Gospel to England, which also came to pass; And the third was, that he would perserve the Life of the princess Elizabeth, from the Malice of her soes, that she might be the glorious Instrument of the Gospels restauration: which also came to pass. As they passed thorow the streets, a world of people

croding to see them, for fear of any tumult the L. *Williams* was Commissionated to see the execution performed, Doctor *Ridly* went in a black Gown furred and faced with faines, such as he was wont to wear when a Bishop, and a Velvet Tippet furred about his neck, a Velvet Cap upon his head, and a corner Cap upon the same, going in his Slippers and led between the Mayor and an Alderman. After him came Mr. *Latimer*, in a poor old worn out *Bristow* frize frock, with a Keirchief about his head, and on it an old button'd Cap with a new shroud under his Coat, that hung down to his feet, being ready for the fire, so that many wept to see him so poorly clad, who lived so well, and had been a Bishop. When Dr. *Ridly* saw him coming after him, O are you there, said he: yes said Mr. *Latimer*, I am coming after you as fast as I can. When they both came to the stake Bishop *Ridly* holding up both his hands and looking towards heaven prayed, and seeing Mr. *Latimer* come, he ran to him and embraced him and Kissed him saying, Be of good heart Brother, for God will either affwage the fury of the Flame, or else strengthen us to abide it. With that he Kneeled down at the Stake Kissing it, and then fell to prayer, and Mr. *Latimer* behind him, both earnestly calling upon God. After they arose, and talked a little while together, when Dr. *Smith* who in King Ed. days had renounced Popery, now embracing it, preached to the people on this Text, *Tho I give my Body to be burnt &c.* inveighing very much against the opinions of the *Lutherans*: after he had done, both Dr. *Ridly* and Mr. *Latimer* had a desire to have reply'd to what he had said, but as soon as they began to open their mouths, some ran to them and stop'd them, telling them, unless they would recant, they should not be suffered to speak. Gods will be done, then said Bishop *Ridly*, but so long as I have breath in my body, I will never deny my Lord Christ, and his known truth. Then he said with a loud voyce: I Commit our cause to Almighty God who will indifferently Judg all. Then Mr.

Mr. Latimer said, *what is hid shall be revealed*. They were then Commanded to make themselves ready, which they did, and were both Chained to the Stake, and Dr. Ridley's brother-in-law brought each a Bag of Gunpowder to tye about them, which they accepted of as sent them from God. Dr. Ridley stripped himself and gave away his things among his friends, there being great striving to have some remembrance from this good Man: but Mr. Latimer suffered himself to be strip'd by the officers, having nothing worth bestowirg. Dr. Ridley being now at the stake prayed saying; holding up both his hands: *O heavenly Father I give thee most hearty thanks, for that thou hast called me to be a professor of thee, even unto Death. I beseech the O Lord have mercy upon this Realm of England, and deliver the same from al'her Enemies.* Then he made a Request to the Lord Williams, to intreat the Queen to be good to several poor people, to whom he had let Leases, that they mought injoy them; which he promised to do, but Bishop Bonner like a wretch took them all frpm them. Then fire was put to them, when Mr. Latimer said *be of good comfort Mr. Ridly, and play the Man, we shall this day light such a Candle by God's Grace in England, as I trust shall never be put out.* Dr. Ridley when he saw the flame approach him, he cryed out, *In manus tuas Domine commendo Spiritum meum: Domine recipe Spiritum meum*, that is, *Into thy hands O Lord I commend my Spirit: O Lord receive my Spirit*, which latter part he often repeated in English, Mr. Latimer crying as vehemently on the other side, *O Father of Heaven receive my Soul.* Who receiving the flame as it were embracing it, soon dyed, with little or no Pain. But Bishop Ridley by reason of the fire being ill made, endured great torment, having all his lower parts burnt, before his upper were touched, so that he was heard to cry to them often, for the Lords sake to put the fire to him, *I cannot burn, and then crying out, Lord have mercy upon me*, he Continu'd a long time, and all one side of him remained untouched.

til at last the Gunpowder took fire, after which he was not seen to move any more. And this was the end of these two holy Martyrs, & Blessed Bishps, for the Golpel of Christ's sake, by the hands of persecuting Papists, and by the Religion then established by Law. *The Death of persecuting Gardner.*

Wit in a while after, the Bloody persecuting Prelat Stephen Gardner dyed, for that day, the last mentioned. Martyrs were put to death, tho the Duke of Norfolk and other persons of Quality came to dine with him, he would not go to dinner till 3 or 4 of the Clock, expecting to hear of the Death of these two men, and assoun as his man riding post had brought him word of it, he began to be merry, and sat down to dinner, but was emmmediately struck with the hand of God, the first bit he put into his mouth, being carried from the Table, Continuing for 15 days in great Torments, not being able to evacuate Nature any way, and his Tongue (that had so often blasphemed God) swollen, and black, lolling out of his mouth till he dyed.

Tho he were dead yet persecution Continued and the Devil found Instruments to do his Work. For in the Month of November three stout Champions of Jesus Christ suffer'd in one Fire in Canterbury viz. John Webb Gentleman, George Roper and Gregory Parke, being all condemned to the fire by the Bishop of Dover and Nicholas Harpfield. As they went to the place of their Martyrdom they sung Psalms; two of them were well stricken in years but Roper was a younger man, of a fresh Complexion, going all with white Linnen and their gowns upon it. They all shewed great Constancy but Roper especially who coming to the place leaped for Joy, and when fire was put to hem he stretched out both his Arms into the flames standing like a Cross unmoveable, and so continued never stirring them till they were both burnt off and afterwards his Body to Ashes. Several dyed in Prison in the Lollards Tower through the barbarity of the Papists, and were Cast into the open fields for doggs and swine to tear

year with command that none should bury them, yet by night some were found to be so charitable as to fling Earth over them.

*Archdeacon Philpot burnt in Smithfield.*

The next memorable man that was brought to the stake, by these blood suckers, was Mr. *John Philpot* Archdeacon of *Winchester*. He was the son of a Gentleman of a good family, in *Hanfayre*, and brought up in *New Colledge* in *Oxford*, where he Studied the Civil Laws, 6 or 7 years, with other liberal Arts and sciences, and especially the Tongues, in which he profited, and more particularly in the *Hebrew*: He was of a pregnant wit, great Courage, and resolution, fervent in Religion, free from flattery and hypocrisy, and hated dissimulation. From *Oxford* he went to travel, to improve himself, going thorow *Italy*, and other parts where he increased his knowledg, and lost not (as many do) good manners, and Love to God. Returning into *England*, he was made Archdeacon of *Winchester* in King *Edwards* days, under the Bishop Dr. *Ponet*, who had succeeded *Gardner*. But after that Queen *Mary* came in, and caused a Convocation of Prelates to Assemble about Religion, this good man believing they might there speak freely, he manfully maintained the cause of the Gospel against all its Adversaries; for which he was afterwards imprisoned, and after a twelve months time or more, was had to be examined before Bishop *Gardner*, and afterwards before *Bonner*, and other Commissioners, which examinations, and his solid and learned Answers, may be read at large in Mr. *Fox's* *Martyrologie*. He was carried to the Bishop of *London's* Colehouse, where he was kpt, and sh wed the Stocks there, which were made for neck and Leggs, and hands, to torment poor men with, to bring them to their bent, and thorow excessive torment and hardship to make them recant against their Consciences: After this blessed Martyr had been convened before the Popish Bishops 14 times, and they saw they were neither able to pervert or confute him, Bishop *Bonner* read the sentence of Death against him

him, condemning him upon 3 Articles. The first, that he was fallen from the Catholick Church. The 2d That he had most Blasphemously spoken against the Mass and called it Idolatry. 3d That he had denied the real presence of Christs Body and blood to be in the Sacrament. After which they pronounced him an Heretick. to whom Mr. Phisport reply'd *I thank God that I am an Heretick out of your cursed Church, But I am none before God. God bless you and make you repent of your cursed doings, and let all men beware of your bloody Church.* After this he was had to Newgate, where the cruel Keeper loaded him with Irons, till one of the Sheriffs being made acquainted with it, sent his Ring off his finger to the Jaylour, to take them off. He was not long there, but he had notice to prepare himself the next day to dye, which he Chearfully received, spending his time in prayers. In the Morning about 8 of the Clock, the Sheriffs came for him, who came to them with a Joyful countenance, and was led to the place of execution in Smithfield; when he came to the stake he kneeled down saying these words, *I will pay my vows in thee, O Smithfield;* After he had kissed the stake, *shall I disdain (said he) to suffer at this Stake, seeing my Redemer did not refuse to suffer a most vile Death upon the Cross for me?* Then he said the 106, 107 and 108 Psalms, and when he had done praying, he gave mony to the Officers, and so was bound to the stake, and fire was soon set to him, and in the midst of those fiery flames he yielded his soul into the hands of Almighty God, like a Lamb without strugling. And this was the end of this holy man, on the 18th day of December 1555.

*Seaven Martyrs burnt together.*

The fires rather increase than diminish, and there is no satisfying these Popish Canibals, with the humane flesh of Dissenters; And which they long to be at again, but we hope God has more mercy to poor England, and his flock there. We are now come to the year 1556, and they begin it with the burning

ing of no less than 7 Martyrs in one fire in Smithfield, on the 27th of January, their Names were Thomas Whittle a Priest, Bartlet Green a Gentleman, John Tudson an Artificer, Job Went, Tho. Brown, Isabel Forster a wife, and Joan Warren alias Lashford a maid. These, as they were burnt together so were they all condemned together. But we shall mention something of them particularly, though as briefly as we can. First Whittle being a Priest was turned out for owning the Gospel, yet he would privately preach sometimes, but it was not long before he was brought before Bonner, who finding his Answers not suting his proud stomach he buffeted the poor man about the face, head and neck, the marks of this Bishops fists remaining in his flesh several days. He was then sent to the Colehouse, & put into the stocks & so tormented, that for ease he subcribed a Recantation, that was brought him; but after he had done it, and was released, he found such an Hell in his Conscience, that it gave him ten times more pains than ever he had suffered: so that he could have no peace till he had got the bill of Recantation out of their hands, though he knew Death would follow upon it. But he had no sooner freed himself of the snare, but he found peace and Joy within, and being condemned, went cheerfully with the rest to the fire, and sealed his Religion with his blood.

Mr. Bartlet Green was the son of a Gentleman, and bred up in the Romish Religion in Oxford, where he was at length Converted by hearing the Divinity Lectures of Peter Martyr, and though he was removed to the Temple to study the Laws, yet he would not leave his practice of reading and studying the Scriptures, and of divinity, but dayly increased therein, till it was at last known, and then he had many temptations to return to the Romish Religion, & great proffers made him of preferment, but God was pleased to keep him, that he abode in the faith and like a good Champion fought the good fight of Faith, and gave his Testimony to the Truth of the Gospel with his blood.

*Thomas Brown* lived in the Parish of St. *Brides* in *Fleetstreet*, being presented for not going to Mass, upon which *Bosner* took him to task, but this Layman so handled the Bishop with his Answers, that being he could not beat him with Reason or Scripture, the other being too hard for him, he fell to his sword of Cutting off the Heretick, and so condemned him to the fire, with the rest, where he manfully suffered with them.

*John Ladson* was an Apprentice in *London*, in the Parish of St. *Mary Batraf*, in the Diocese of *London*, he being complained of for an Heretick, was sent to the Bishop, who examined him upon the Articles of the Sacrament, which he owned, not being unwilling to Confess his faith, for which he was soon condemned and suffered with the rest.

In like manner, upon the same Article, in not yielding to own the bodily presence of Christ in the Sacrament of the Altar, *John Went* was also Condemned: He was a Sheer man by trade, an of the Diocese of *London*, and stoutly owned his Faith before the Bishop, who urgeing him often to recant and save his Life, he replied: That he never would, but by Gods leave, he would stand firm and Constant to what he had declared, being only the Truth, and no other answer would he give; upon which being condemned he was committed to the Sheriffs, and with no less Constancy than the rest suffered the fire.

With these five men were condemned also two women, the first was wife unto *John Foster* Cutler in *Fleetstreet*, her name *Isabel*, who being had before the Bishop for not coming to Mass, the freely acknowledged her Faith, and was sundry times examined and urged by the Bishop to recant, and to return to the Catholick Church; to whom she replyed, that she would not by Gods grace goe from what she had professed, and that she acknowledged her selfe of the Catholick, tho not *Roman*, Church, being never out of it. And when he saw no persuasions would work her to deny the faith,

she was condemned and constantly suffered with the rest.

The last of these seven Martyrs, was *Joan Lashford*, being the daughter of one *Robert Lashford* a Cutler, who dying, her Mother married *John Warren*, an Upholster of whose Martyrdom, and also her Mother's *Elizabeth Warren* we have spoken, and now the daughter was also brought to the Stake; she was a maid of about 20 years of Age, and was brought before *Benner* that *merciful Butcher*, before whom she Confessed her faith, and told him she could not goe to Mass, nor acknowledg the bodily presence in the Sacrament, and he seeing he could by no Perswasions make her turn from her Religion, she was condemned and suffer'd in the same fire with the rest, sealing her faith with her blood. And thus these 7 blessed Martyrs ended their lives, in the flames, being sent to heaven in a fiery Chariot.

On the 31 of the same month, and year, no less than 5 more (viz. 4 women and one man) suffered in one fire at *Canterbury*: Their names were *John Linus*, a young man, *Ann Aibright*, *Joan Caimore*, *Annis Sneth* a widdow, and *Joan Sole* a Married wife: all of them being condemned for the same things, denying the Popish Mass to be a Sacrament, but Idolatry, for which they all joyfully received their Martyrdom, with great constancy; when they were in the midst of the Flames they all fell to singing of Psalms, to the great amazement of their persecutors, some of them weeping to behold them.

#### *Archbishop Cranmer Martyr'd at Oxford.*

In pursuance of this brief view of Papistical persecutions, we shall give you a very succinct Relation of the Life and Martyrdom of that most worthy and Religious Prelate, *Bri Cranmer*, Archbishop of *Canterbury*, who suffered for the Gospell sake at *Oxford*, on the 21th of March 1556. He was born in *Nottinghamshire* of a very ancient Family, bred up carefully at School, and sent to the University of *Cambridg*, where he profited well in his Studies, and was at last made Fellow of *7. sit Colledg*. When

he

he was Master of Arts and Fellow of the Colledg, he married a gentlemans daughter, and so lost his Fellowship, and was made thereupon Reader in *Buckingham Colledg*. But not long after, his wife dying in Childbed his old Companions desirous of his Company chose him again Fellow of the Colledg, where he grew in great repute, and Commenc'd Dr. in Divinity, and was commonly appointed one of those who were to examine such as were to take the Degrees of Batchelours or Doctors of Divinity; now he favouring the knowldg of the Scripture, often put by such whom he found ignorant in the History of the Scripture, which extreamly enraged the Priests and Fryers, many of which Mass-mongers could not tell who was *Solomon's* Father, so little were they acquainted with the History of the Bible, studying other Authors to little purpose. This First begat the envy of the Papists against him. He was however chosen to be one of the Fellows of the Cardinal's new founded Colledg at *Oxford*, which he refuled, not without the great indignation of that proud Prelate. But it hapned, that whilst he continued at *Cambridge*, the plague raging in the University, that he removed to a friend at *Waltham*, and the King passing that way, some of his followers, as *Gardner* his secretary, and *Fox* his *Almoner*, lying at the same house with Dr. *Cranmer*, whom they knew, had accidentally some discourse of the Kings scruple of Conscience, for marrying his Brother's wife and upon the Divorce he had sued for at *Rome*, and the proceedings thereupon, which was the general Discourse at that time. Dr. *Cranmer* without any design, declared his mind so to the purpose, telling them that he thought they did not goe the ready way to work, by prosecuting the Laws Ecclesiastical, when it had been more proper, to have had the point discoursed by Divines, and the authority of the Word of God, in the Scripture, which might be better done in *England*, and in the Universities, than at *Rome*. This being told to the King,

he caused Dr. *Cranmer* to be sent for to him to *London*, to the Doctors great trouble, not desiring to interest himself in the busyness, but the King sending his peremptory command, he was forced to obey against his mind, and having by several discourses well satisfied the King, he commanded him to write his mind fully on the point, and ordered the Earle of *Wiltshire*, to entertain him in his house at *Durham* place, and to let him have Books and what ever he wanted. Accordingly Doctor *Cranmer* wrot his mind fully, and delivered it to the King, in which he shewed by the Authority of the Scripture, and of general Councils, and ancient Writers, that the Bishop of *Rome*, had no such authority whereby he might dispence with the word of God and the Holy Scripture. This opened the Kings eyes, and rejoicingly he asked the Dr. if he durst stand by it, which he told him he would even to the Popes face at *Rome*, if he would be pleased to send him thither; whereupon the King sent the question to most of the Universities of *Europe* to be disputed on, and by most it was Concluded, that no such Matrimony could be Lawful by the Word of God or Authority of the H. Scripture. The King also sent Dr. *Cranmer* to dispute the point at *Bonnacie*, where the Pope then was, with his Ambassador the Earl of *Wiltshire*, and several other Doctors and learned men in company. When they came before that proud Antichristian Bishop, he sat in throne in great State, under a Canopy, in Rich Robes and Sandals on his feet, which in a proud manner he held out to the Earl to Kiss, but he disdaining it, stood still, but his spaigniel by what instinct we know not, ran to his held up foot, and caught it in his mouth so rudely and unmannerly, that the old Bishop was somewhat affrighted, which made the English men smile. But after the first Complement, the Earl told him from his Master, that he had brought with him certain learned men, who were there ready to prove, that no man *jure divino* could or ought to marry his brothers wife, and that the Bishop

Bishop of *Rome*, could or ought not to dispence to the Contrary. Promise was made that the point should be discussed, but the old fox, after many put offs and delays, sent them away without hearing so ingratual a dispute. The *Emperor*, and the rest returned home, but Dr. *Cramer* by order went to *Vienna* to the *Emperor*, to answer what the *Emperors* learned Council could lay against it, and he so satisfied the great and Learned *Cornelius Agrippa*, with his reasons, that no publick Disputation would be suffered to be had; for which that learned man fell into the *Emperors* displeasure. Upon his return home having done to the King such singular service, and *Archbishop Warren* then dying, the King made Dr. *Cramer* *Archbishop* of *Canterbury* in his place. Here he got the Envy of all the Popish Prelates his enemies, for oppugning the Popes authority, but this good and worthy man shewed himself a Bishop, according to the Rule of *St. Paul*, answering in all respects that of the *1 Tim. 3.* and that to *Titus Chap. 1.* A Bishop must be faultless, as becometh a Minister of God. Not *Stubborth*, nor *angry*, *no drunkard*, *fighter*, *nor given to filthy lucre*, but *Charitable*, *a lover of Goodness*, *sober minded*, *righteous*, *temperate*, *cleaving to the truth*, and *able to teach* or *instruct*. All this he was and that in an high degree. He studied much, rising at 5 of the Clock in the Morning, Continuing private till 9, from which time to Dinner, he spent in hearing suitors, or minding the Kings Affairs. I shall not goe about to give you the history of this good man's life, which was exemplar, nor of all the troubles and persecutions he endured, from his Enemies, the chief being *Gardiner* the Bishop of *Winchester*, in this Kings days, who always stood by him and well perceived the Integrity of the *Archbishop*, and the implacable hatred of his Enemies, so that in his dayes he was preserved in the Kings Favour, and afterwards he was dear to King *Edward*, and one who assisted in the Reformation of Religion, writing his *Faith* in 5 books concerning the *Sacrament*. But as soon as *Queca*

Queen Mary came to the Crown, you may be sure she would remember what he had done as to her Mothers divorce, and was indeed his bitter Enemy, tho he was very hardly brought to subscribe against her, for the Lady Jane. We have already told you how he was had from the Tower, with Bishop Ridley and Latimer to dispute at Oxford, and the issue thereupon, that he was condemned, and where he continued a prisoner about 3 years, they using all ways and manner of means to cause him to recant, and finding that force and threatening would not do, they tryed flattery and fair means, but he had resisted all things, till at last, resolved they were he should be burnt, upon which they degraded him, and tho he told them, they being but Bishops, and he their superior, they could not rightfully degrade him their Archbishop, however, saying, as they were the Popes Delegates and Commissionated by the Queen, they had power to do it, and so they used all their popish Ceremonies: Bishop Bonner using him roughly and unmannerly: All this needed not said the Archbishop, for I had flung off all this gear long agoe. Then being stript to his Jacob, they put on him a Beadles old gown, and a Townsmans Cap, and so delivered him over to the secular power. Yet for all this, being extream desirous to have him recant, they afresh set upon him, trying all ways to allure him, with promise of Life, and hopes of Reward, and so importunate they were night and day, never ceasing to solicite him that at last humane frailty appeared, and he was overcome, and they got him to sign a Recantation against his Conscience. The Queen received it very gladly, but bearing Revenge and malice in her heart, she nevertheless resolved he should dye, and for that End, dispatched away Dr. Cole to preach at St. Maries at Oxford, and to declare his Recantation. Cranmer was now Miserable, being tormented in his Conscience for what he had done, and too late began to perceive the Malice of his Enemies, who thirsted for his Blood. Subtilly and treacherously they

they dealt with him, not giving him any notice of his death, but still put him in hopes of his Life, urging him publickly to make his Recantation in St. Marys, for which end they had prepared a stage in the midſt of the Church; to which place they led him, whiſt Dr. Cole mounted the Pulpit, to make his Oration. The Lord Williams, and ſeveral other Commissioners, were there, with a multitude of people, thinking to hear the Recantation of the Archbiſhop. But things could not be ſo cloſely carried, tho they kept all people from the Archbiſhop, that might inform him, but he began to ſu-miſe they intended to put him to Death, and at laſt plainly perceived it, when they gaue him mony to diſtribute to the poor, as he paſſed thorow the ſtreets to the Church. It was a lamentable ſpectable to the people, to behold the Metropolitan and Primate of England. Standing with his bald head, and reverend gray beard, in an old tattered gown, on the ſtage, expoſed to the Contempt of all men; which ſight made many weep, eſpecially ſeeing the Tears running down his Cheeks and beard: As he thus ſtood by a pillar, he lifted up his eyes and hands toward heaven, and prayed privatly to himſelf, till Dr. Cole began his ſermon, the firſt part being paſſed over, he turned his whole diſcourse upon the Archbiſhop, exhorting him to take his Death pa-tiently, and to glorifie God with his Conversion, from his heretie, ſince it had pleased God to reclaim him, ſaying that before in his proſperity he was not worthy of Life, but now ſince he could not Live, he ſeemed unworthy of Death: But he promised that Maſſes and Dirges ſhould be ſaid in all the Churches in Oxford for the ſuccor of his ſoul, if he continued to dye a good Catholick. Cranmer with extream grief of mind heard out his ſermon, ſhowing by his Countenance the agitation of his ſpirit, and when he had done and that all men ex-pe-cted he ſhould have read his recantation, he pulled out of his Boſom a writing, which he had prepared, and began to read, *Good people I be-ſeech*

eech you all to pray to God for me, that he may forgive me my sins, and especially one which I nominate to you by and by: then Kneeling down he made a most excellent prayer which being not long I shall here recite.

O Father of Heaven, O Son of God Redeemer of the World, O holy Ghost, three Persons and one God, have mercy upon me, most wretched Cafif and miserable sinner. I have offended both against Heaven and Earth, more than my tongue can express. Whither then may I go, or whither shall I fly? To Heaven I may be ashamed to lift up mine eyes, and in Earth I find no place of refuge or Scuor. To thee therefore O Lord do I run, to thee do I humble my self, saying, O Lord my God, my sins are great, yet have mercy upon me for thy great mercy. The great mystery that God became Man was not wrought for little or few offences. Thou didst not give thy Son ( O Heavenly Father ) unto death for small sins only, but for all the greatest sins in the world, so that the sinner return to thee with his whole heart, as I do here at this present. Wherefore have mercy on me O God, whose property is always to have Mercy. Have mercy upon me O Lord for thy great mercy. I crave nothing for mine own merits, but for thy names sake, that it may be hallowed thereby, and for thy dear Son Jesus Christ's sake. And now therefore our Father, which art in Heaven hallowed be thy name &c. Then rising up he desired he might exhort the people, before his death, that God might be glorified and they edified.

He then began an excellent Exhortation, pressing them to brotherly Love, and shewing the Vanity of the world, exhorting to Alms, and obedience to the Queen, with many other excellent things, and at last He made a short Confession of his Faith, repeating the Articles of the Creed, continuing: I believe every Article of the Catholick Faith, every word and sentence taught by our Saviour Jesus Christ, his Apostles and Prophets, in the new and

and old Testament, and now ( said he ) I am come to the great thing that so much troubleth my Conscience, more than any thing that ever I did or said in my whole Lite, and that is the f. trung my hand to a writing Contrary to Truth, which I now renounce, being done only for fear of Death, and for as much as my hand offended against my heart, this my hand shall be first of all punished for it, and as soon as I can come to the fire shall be first burnt. As for the Pope, I refuse him, as Christs Enemy and Antichrist, with all his self Doctrin. As for the Sacrament I believe it as I have taught it in my Book, against the Bishop of Winchester, which shall stand at the last day, before the Judgment of God, where the Papistical Doctrine Contrary thereto shall be never able to appear.

All the people being amazed, looked one upon another and all the Priests and Fryers were in an uprore, seeing their great expectation frustrated. and Cole bellowed from the Pulpit stop the Heretick's Mouth, pull him down, pull him down. Upon which the rabble of Priests and Fryers laid hands on Cranmer, and pull'd him off the stagg, and all things being prepared for his burning, in the same place where the Martyrs, Ridley and Latimer suffered, they halld and dragged him thither, to which place all the company ran, yelping and bauling at the good Archbischep. When he came to the place he kneeled down, making but short prayer, seeing them so eager to have his Life, and putting off his garments to his shirt, which hung down to his feet, which were bare, as likewise his head, being thus stript, they fastned the holy Martyr to the Stake, with a chain, and after severall of them had tryed in vain to move him to recant, and saw that he was stedfast, they caused fire to be set to him, into which as soon as it began to burn, he thrust his right hand, which had signed the Recantation, which he held therein stedfastly and unmoved, ( seeing that once therewith being of a flame he wiped his face ) that all men might see his hand was burned before his body

body was touched. His body aboade the burning and torment of the Flame with such Constancy and stedfastness, that he was not seen to stir or move any more than the stake, to which he was fastned, shewing to their amazement a noble Constancy of mind, and heroick fortitude. His eyes were seen to be lifted up towards Heaven, and he was heard oftentimes to repeat, whilst his hand was burning, *O unworthy right hand: at last in the greatest of the flame, he gave up the Ghost, using these his last words, O Lord Jesus receive my Spirit. This was the end of this blessed Martyr, Thomas Cranmer Archbishop of Canterbury, who suffered about the middle of the Reign of the Cruel Queen Mary.*

*Two women burnt at Ipswich.*

About the same time suffered in the Town of Ipswich in Suffolk two simple women, he one named Agnes Potten the other Joan Trunchfeild the wife of a Shoemaker, both for that they denied the bodily presence of Christ in the Sacrament: they both dyed with wonderful Constancy, exhorting the people at their death, to lay hold on and believe the word of God, and to despise the ordinances of the Romish Antichrist, and after fire was set to them; they stood holding up their hands, and calling on the name of God in the midst of the flames, till they dyed.

In the same Month of march on the 24th day, three men were burnt in one fire without Salisbury, in Wiltshire, for the same cause as other Martyrs before them, for denying the Popes Supremacy, Purgatory, and that murthering Article of the bodily presence; their names were John Mandrel an husbandman who had long professed the truth and in King Henry 8. days had done penance. William Coberly a Taylor, and John Spicer a free-mason, all 3 Companions both before, and at their Deaths. They died with great fortitude, and when the Sheriff offered them pardon if they would turn, one of them replied, not for all Salisbury. And John Spicer said *O Mr. Sheriff must you be the Butcher*

of these Papists, and be made guilty of *Shedding innocent blood before the Lord*, Coberry was longer in burning than the other, and when his Arms were burnt off, and his body hung over the chain black and shrunk up, so that all thought he had been dead, he suddenly rose up again, and then fell down and dyed.

*Six men Martyred in Smithfeild.*

About the 23d of April 1556. were burnt in one fire in *Smithfield*, no less than 6 blessed Martyrs, two of them being Ministers, viz *Robert Drakes* Minister of *Tunderfley* in *Essex*, and *William Tymes*, Curate of *Hookley* in the same County, This *Tymes*, upon his examination before *Bonner*, one of his Articles being for denying the Popes Supremacy, told him that he owned no more than what his Lordship had maintained in print. Where have I written any thing against the Church of *Rome*? said the Bishop angrily. In your Preface replied *Tymes* to the Chancellors Book, *Stephen Gardner*, which he wrot purposely against the authority of the *Rome* Church, where also you in your preface inveigh against the Bishop of *Rome*, reproving his Tyranny and falsehood, calling his power false and pretended only, and this is still extant. This much abashed the Bishop, and made him speak, more gently afterwards, saying, it was done in perilous times, and when it was death to have declared otherways, but that the Chancellour and himself had since owned their errors, as he would now have him to do, but Mr. *Tymes* told him that would be against his Conscience, and he would never do it, for what he himself had wrote against the Popes Supremacy was according to the Scriptures, and he would prove it; upon which he entred on his proofs & was much too hard for them all in the Scriptures, but at last he was condemned, with the rest whose names were *Richard Spurge Sheerman*, *Thomas Spurge Fuller*, *John Cavel Weaver*, and *George Ambrose Fuller*, all of *Essex*, and of the Diocese of *London*, and so condemned by *Bonner*, and suffered together.

ther in one Fire, in Smithfield, with the true Constancy of other holy and blessed Martyrs.

In the same Month of April, at Rochester suffered John Harpool and Joan Bench in one fire. Also in the same month suffered at Cambridge, John Hullier a Minister, brought up at Eaton School, and afterwards Scholar and Conduct in Kings Colledg in Cambridge, where he at last suffered, being condemned by the Bishop of Ely, for preaching the truth, and owning the Gospel, and disavowing their Idolatry and Superstition.

Essex was fruitful in Martyrs, & the fires were so frequent, that we can but just name them to you. On the 28th of April, Six were burnt together at Colchester, being condemned to the fire by the Bishop of London, or rather Butcher of London, Bonner, chearfully ending their lives, to the glory of God's name, and the great encouragement of others.

This bloody Bonner had mercy on none, all went to pot who came under his Clutches, one Hugh Lavercock a Painter by trade, of the Parish of Barkin 68 years of Age, and a Cripple, and John Apprice a poor blind man, were both accused to the Bishop, who sent for them to examination, which was about the Sacrament, the bodily presence of Christ, in the same, which they denied, and Lavercock told him that their Doctrine was contrary to the Scriptures. and the Blind Man said, you are not of the Catholick Church, for ye make Laws to Kill men, and then make the Queen your Hangman. This so enraged the Bishop that he immediately caused the definitive sentence of excommunication to be pronounced against them, and so delivered them over to the secular power to be burnt, they were carried from the Bishop to Newgate, and on the 15. of May 1556. were both drawn thorow London to Stratford le Bow: when they were come to the stake, after they had put the Chain about them, the Cripple flung away his Crutch merrily saying to the blind man his fellow sufferer, Be of good cheer Brother, for my Lord of London is our good Physician, he will shortly

*beal us both, thee of thy blindness, and me of my lameness.* And so patiently, fire being put to them; these two poor men but holy Martyrs, suffered in the fire and praising God, yeilded up their Souls into his hands, whose name to the end they Constantly confessed.

The very next day after these suffered, being the 16th of May, 3 women were Martyred in Smithfield, a fourth was condemned with them, by Bonner, whose name was Margeret Ellis, but she dyed in Newgate before the day of their execution: the names of the other 3 were Katherine Hus a widow Joan Hornes, a maid and Elisabeth Thackwel. These being examined upon several Articles but especially that of the Sacrament which chiefly touched their Lives, Katherine Hus told the Bishop that she deny'd it to be God, because it was a dumb God, and made with mens hands, and Joan Hornes said, *If you can make your god bleed or shew any Condition of a living Body, I will believe you, and not else:* And as for the Romish See, *I forsake all its abominations, from which good Lord deliver us.* Those 3 innocent women were condemned for the cause of the Gospel, had to Smithfield, and willingly gave their Bodyes to be burnt, dying more joyfully in the flames, than many in their beds: such a Lord is God, glorious and wonderfull in all his Saints.

*A blind Boy and a Bricklayer burne at Gloucester.*

In the same month of May at Gloucester, suffered one Thomas Croker a Bricklayer; and a blind boy named Thomas Drowrie, who had been much confirmed in the Faith by Bishop Hooper. This boy being examined upon the Article of the Sacrament, by Dr. Williams the Bishops Chancellor, and being asked if he believed the bodily presence in the Sacrament, the boy answered boldly no, he did not believe it. Then being asked who taught him that heresie, That did you (said the boy) in the Pulpit of this Church, where you told us in your Sermon: *That the Sacrament was to be received Spiritually by Faith, and not Carnally and really as the Papists have heret-*

heretofore taught. At this the Dr. was vext, but says he to the Boy, do you as I have done, repent, and you shall live or else be burnt, *Tho you ( said the Boy.) can so easily dispense with your self, and mock God, the World and your Conscience, yet I can't, nor will do so.* Then said the Chancellor, I will read the sentence against thee. Gods will be done reply'd the blind boy. And so he was condemned with the other before mentioned, and delivered over to the secular power, both of them in one fire, Constantly and Joyfully yeilding their souls into the hands of the Lord Jesus.

On the 21st of the same month of May, three men were burnt together at Beckles in Suffolk, their names were *Thomas Spicer a Labourer, John Denny, and Edmond Pool*, whom they were so hasty to put to Death, that they burnt them before the *writ de Comburendo* came from London. When they were at the stake they prayed, and recited the belief and when they came to the Article of belief, in the Catholick Church, a Knight that was by said that is well, 'tis the best word you have said yet. To which Pool answered, *Tho we believe in the Catholick Church, we do not believe in the Romish Church.* Then fire being put to them they praised God in the midst of the flames, with such an audible voyce, that it seem'd wonderful to all those who stood by and heard them. But some were so wicked, that they bid the people to fling faggots at them, to stop their mouths, which however none would do.

Several other Martyrs, and 13 in one fire.

In the next Month of June, on the 6th day 4 more were burnt in Lewis in Sussex, after long Imprisonment; their names were *Tho. Harland a Carpenter, John Oswald an Husbandman, Thomas Avington a Turner, and Thomas Read.* In the same month in the same Town, was burned *Thomas Wood a Minister, and Thomas Mills a lay man.* Several dyed in prisons which we do not mention.

We shall now mention a large malfice of humanc

flesh no less than 11 men and two women burnt together at Stratford on Bow, condemned by Bonner, three more were condemned, but reprieved by the Cardinal, these on the 27th of June were drawn from Newgate to the place aforesaid, most of them being of Essex; their names were Henry Adlington a Sawyer, Lawrence Parnam a Smith, Henry Wye a Brewer, William Hallywell a Smith, Thomas Bonyer a Weaver, George Starles a Taylor, Edmund Hurst a Labourer, Lyon Cawch a Broker, Ralf Jackson a serving man, John Derisal a Labourer, John Routh a Labourer, Elizabeth Pepper the wife of a weaver, and Agnes Gebrge the wife of an husbandman, whose husband was afterwards condemned, but saved by the Death of the Queen. When they were brought to the place, they were divided, and put a while apart into two several Rooms, then the Sheriff going to one company told them, their companions had recanted, and had saved their Lives, advising them to do the like, but they answered, That their Faith was not builded on man, but on Christ Crucified: The Sheriff finding no good to be done with them, he went to the other company, telling them the same lye, to whom they answered, as their brethren had done, that their Faith was not built on man, but on Christ, and his Word, &c. These 11 men were tied to 3 stakes, and the women were put in amongst them loose; Elizabeth Pepper being at the same time, 11 weeks gone with child. These poor Creatures shewing great love one to another, and such Constancy in their Martyrdom for the sake of their Saviour, that all the beholders marvailed very much, thus resigned their Souls and Bodys into the Hand of their Creator.

Roger Bernard and others Martyr'd at Norwich.

No less valiantly on the 20th of June, suffered the pains of Martyrdom by fire, at St. Edmunds-bury, Roger Bernard a Labourer, Adam Foster an husbandman, and Robert Lawson a Weaver, condemned by the Bishop of Norwich. These ended their Lives most

most triumphantly, shewing their Constancy in their Faith, and making a most Joyful, end, to the praise of God, and incouragement of others in the same Quarrel.

### Julius Palmer Martyred at Newberry.

In July following, the 16th day, suffered that memorable Martyr, Mr. *Julius Palmer*, with two others in one fire at *Newberry*, whose History I shall briefly relate. This *Junius* was born in *Coventry* of good parentage, his father being an *Upholster*, and a *Merchant*, and had been *Mayor* of that *City*, he was bred at *School*, and sent to *Oxford*, where he profited much in the *tongues*, and *Philosophy*, and many times supplied the place of the *Gr. Reader* in *Magdalen Colledg*, where he became *Batchellor of Art*, and became at last *Fellow* of the said *Colledg*, when he began to study *divinity*: He was of a very civil behaviour, courteous, pleasant, and cheerful, without affectation, and of great simplicity, not knowing how to dissemble, an indefatigable *Student*, rising at 4 of the clock every morning to his *Studies*, and sitting up till 11 at night, so that in a little time he profited much. He was admitted to the office of a *Reader* in *Logick*, and thus continued a stiff and zealous *Papist*, till the *Reformation*, and then owned the cause of the *Pope* so far, that he was expelled the *Colledg*, and was fain to go and teach *School* privately, Continuing thus all the Time of King *Edward*, and when *Papistry* was restored by Queen *Mary*, he was also restored to his fellowship in the *Colledg*, having for his *Religion* undergone much hardship: yet see the providence of God, to bring this man home to himself, for it was the blood of the *Martyrs*, which is the seed of the *Church*, and their Constant sufferings, which made him first to begin to look into the *Doctrine* they professed, and it so pleased God to open his eyes, that in a short time he began to see clearly the *Superstition* and *Idolatry* of the *Popish Church*, and being one who knew not how to dissemble against his *Conscience*, he was soon taken

notice of, and seeing they began to have an evil eye upon him, lest they should expel him the Colledg, he voluntarily left it. The cursing with excommunication, burning, hanging, drowning, racking Scourging, and persecuting men for Religion made him see and know it could not be of Christ, who Commands the quite Contrary, and this made him cry out when he heard of the Constant Death of Bishop Hooper, Ridley, Latimer, and others: *O Raging Cruelty! O Tragical Tyranny and more than Barbarous.* Being about to leave the University, growing dayly more fervent in the Truth, one of his intimate Friends asked him, whither he would go, to whom he Answered, *I know not, But the Earth is the Lords and the fullness thereof.* Let God do as he please *I will commit my self to him and to the wide World.* And being advised by another to beware of the fire, for it was no easie matter to burn he reply'd, *I have yet escaped it, but I verily believe it will be my end, at last, welcome be it by the grace of God, it will be easie to be suffered, by the grace of God.* He for some time kept School at Reading in Barkshire, but after a time being found to be a Gospeller he was forced to fly thence, and repairing to his own Mother, who was a Papist, and had heard of his turning from their Religion, hoping to obtain some monys due to him by his fathers will, and asking her blessing as he used to do, *the unnatural Mother Cry'd out, thou shalt have Christ's Curse and mine, where ever thou goest;* being troubled at this heavy greeting, & amazed for a time, he at last said, *oh! Mother you may give me your curse, which God knows I never deserv'd, but God's Curse you Cannot give me for, he hath already blessed me.* With that she reviled him, giving him most bitter taunts, calling him Renegade, and one who had embraced a new upstart Doctrine. It is not new ( said he ) but as old as Christ and his Apostles; with that she charged him to go out of her sight and never see her afterwards, flinging to him a piece of Gold, and so leaving him to his sorrows. But being sought after, it

it was not long e're he was taken, and cast into prison, in a Dungeon prepared for thieves and Murderers, and there left for a time hanging by the hands and feet in a pair of Stocks so high, that no part of his Body could touch the Ground : in this Cave or Dungeon he remained 10 days, under the Tyranny of an unmerciful Keeper. After this he was several times examined before the Mayor of Reading, and before the Bishop of Sarum's Chancellor; from Reading he was had to Newberry, and clapt in the Jail there, where he found two others, namely *John Guin* and *Thomas Askin*, poor simple men, who were Martyred with him. Here he had his last examination, and was condemned with the two aforesaid Persons by Dr. Jeffrey. Many endeavours were try'd to make him recant, and great proffers of preferments to tempt him, but nothing would move him, and he also confirmed his fellow sufferers in their Faith : *Happy are you when men revile you; and persecute you for Righteousness sake. Rejoyce and be glad for great is your reward in Heaven.* "Fear not them that can kill the Body, but are not able to touch the soul. God is faithful, & will not let us be tempted further than we can bear. We shall not end our lives but make a change only for a better life. With the like comfortable speeches he cheared his fellow Martyrs, and caused tears to fall from others who heard him. When they came to the place of execution, they fell all 3 on their faces, and prayed, and Mr. Palmer recited aloud the 31 Psalm : After that two Popish Priests urged him to recant, but he cry'd to them away, away, tempt me no longer :  *Away I say from me all yee that work Iniquity, for the Lord hath heard the voynce of my Tears.* Forthwith they stripped themselves, went to the stake, Kissed it, and were bound to it, then Mr. Palmer said : *Good people pray for us that we may persevere to the end. And for Christ's sake beware of Popish teachers for they deceive you;* with that one of the Officers threw a faggot at him, and hit him on the face that all the blood ran down. When the fire

fire was kindled, and begun to take hold of their Bodys, they lifted up their hands towards Heaven, and quietly and chearfully as if they felt no pain, cry'd, *Lord Jesuſ Strengthen us: Lord Jesuſ assist us. Lord Jesuſ receive our Souls.* And thus they all ended their Lives without any strugling, only *Julius* when that all people thought him dead, being almost burnt to pieces, he was on a sudden seen, as if awaked out of a sleep, to move his tongue and Jaws, and heard to pronounce softly the name of *Jesuſ*, and so being burnt to Ashes yeilded to God his soul.

*Three burnt in Garnsey, with a child which  
came out of the Mothers belly.*

I did not intend to mention any out of England that were Martyr'd, but these in *Garnsey* being our Kings subjects, and the Example profoundly Barbarous, I could not refrain mentioning it. On the 18th of *July* this year, *Katherin Cawches, Guillemine Gilben* her daughter, and *Perotine Massey* another daughter, were burnt together in one fire for the *Gospel*, the Mother in the midst between her two daughters, and the youngest *Perotine* being big with *Child*, the fire seising on the belly of the *Martyr*, it burst on a sudden, and the *Child* sprung out alive thorow the flames, being a fine boy, and was taken and lay'd on the *graſs*, but the wicked *bayliff* caused it to be flung into the fire again, and to be burnt with the Mother for an *Heretick*. So that this *Infant* was baptised in its own blood, was born, and dy'd a *Martyr*.

About the same time 3 more were burnt at *Greenſtead in Sufſex*, 2 men and 1 woman, their names were *Thomas Dungate, John Foreman, and Mother Trei*. Not long before a poor Simple man named *Thomas Moor* was burnt at *Leicester*, for saying he believed his *Maker* to be in *Heaven*, and not on the *Altar*. On the 22d of *August* following *Joan Waste* a blind woman suffered in *Darby*. And on the 8th of *September* following *Edward Sharp*, an aged and devout person was Martyrd at *Bristol*: And on 25th another who was a Carpenter suffered, in the same place. On the 24th of the said *September* 4 more received Martyrdom

dom at *Mayfield* in *Sussex*, two of their names were *John Hart*, *Thomas Ravensdale*, the one was a Shoemaker, the other a Currier. Also one *John Horn* and a woman about the same time were burnt at *Witten Under-Hedge* in *Gloucestershire*. On the 11th of October a Shoemaker suffered at *Northampton*. With several others who dyed in prisons in several places that are not mentioned; Five were starv'd to Death, in November in *Canterbury Castle*, who were condemned to be burnt. Their names were *John Clark*, *Dunsten Chittenden*, *William Forster*, *Alice Po-thins*, and *John Arches*.

Dear Protestant Reader, I doubt thou art almost tyred with the Continuance of these tragical Histories, I shall therefore haff to a conclusion, God not permitting any long Reign to this bloody persecuting Queen. We are now come the year 1557, in the beginning of which Cardinal *Pool* visits the University of *Cambridge*, where he causes on the 9th of Jan. the bones of the famous *Bucer* and *Paulus Phagius*, professors of the Gospel, to be taken up, and with a solemn proceſſion to be publickly burnt, with all their Books. Thus devillishly mallicious are these Papists, that they will not let men lye in quiet in their Graves. At *Oxford* this Cardinal in his vifitation did the like by *Peter Martyrs* wife, whose bones he caused to be taken up and despitefully buried in a dunghill. About the 15th of this Month of *January* 6 men were burned at *Canterbury*, in one fire, their names were *Kemp*, *Waterer*, *Powling*, *Lotrick*, *Hudson*, and *Hai*. Two more, *Stephens* and *Philpot*, at *Wye*, and on the 16th one *Final* and *Bradbridg* were burnt together at *Aſford*, in the same county. In February following, as if the Magistrates and Bishops were slack in destroying Gods people, whom they called Hereticks, a new bloody Commission is ſent abroad, and new Inquisitors are made to torment and burn the professors of the Gospel. And not long after out of *Essex*, that fruitful place of holy Martyrs, were ſent to *London* from *Colchester* no leſs than 22 persons at one time, men and women, all bound with ropes  
one

one to another and so guarded up to London after a strange manner. On the 12th of April 5 were burned in Smithfield, whose names were *Thomas Lofeby, Henry Ramsey, Thomas Thirtel, Margaret Hide, and Agnes Stanly*. In May following 3 others viz *Morant, Gratwalt, and King*, were burnt in Southwark. On June the 18th 5 women and 2 men were burnt at Maidstone in Kene, their names were *Joan Bradbridg, Joan Mannings, Elizabeth a blind maid, Walter Appleby, and Petronel his wife, Edmund Alin, and Katherine his wife*. On the 30th of the same month were burnt at Canterbury 3 men and 4 women. I shall but name them, *John Fiscock, Nicholas White, Nicholas Pardo, Barbara Final, a Widdow, the wife or Widdow of Bradbride formerly mentioned and Martyr'd, the wife of one Wilson, and the wife of Benden*: All these suffered for the Gospel. The horrible usage of these poor Creatures in the Bishops Prison is unspeakable, where they lay upon straw, and had but 3 farthings a day apiece, allowed them; a halfpeny for Bread, and a farthing for bear, on which God enabled them to Live. On the 22th of June no less than ten Martyrs suffered together in one fire at Lewis in Sussex, their names were *Richard Woodman, George Stevens, W. Mainnard, Alexander Hosman his servant, Thomasin Wood his maid, Marg.ry Morris, James Morris, her Son, Denis Burgis The wife of Asbden, and of Groves*. On the 13th of July *Simon Miller and Elizabeth Cooper* were burnt at Norwich. on the 2d of August suffered no less than ten Martyrs at Colchester, Six in the Morning, &c 4 in the afternoon. Their names were *Bingeor, Purcas, Benold, Agnes Silverfido, Helen Erine, Eliz. Folks* In the afternoon were burnt *W. Munt and Alice his wife, Rose Allin their daughter, and John Johnson*. When Munt and his wife were taken, the woman being sick in bed, desired her daughter to fetch her some drink, and as she was passing thorow the room one *Tyrril*, of the race of that *Tyrril* who Murthered King Edward the 5th met her, and bid her to give her Father and Mother

Mother

Mother good Counsel, to whom the maid repyled; Sir, they have a better instructor than I am; For the holy Ghost doth teach them, who will not suffer them to err. Thou naughty huswife ( said Tyrrel ) art thou of that mind? 'tis time to look to such Hereticks. That which you call heresie ( replied Rose ) is the true Worship of the living God. Then Gossip ( said this persecutor ) I perceive you will burn for company with the rest; not for companies sake, but for Christ's sake, who I hope in his Mercy will enable me to bear it, if I am compelled thereto, returned the Maid to him again; with that this cruel Tyrrel, took the candle which she had in her hand burning, and held the back of her hand over it, burning, it till the very sinew's crackt and burst in two. And seeing the Maid did not cry out, why thou whore said sie, wilt not thou cry? She reply'd he had more reason to cry than she, for she thanked God, she had no cause but to rejoice. Thou young, strong, beastly whore, said he, get thee gone: When she came to her Mother, and shewed her her Martyr'd hand, her Mother asked her how she could indure it; to whom she replied, that at first it was some little pain to her, but the more it burnt, the less she felt, or well near none at all. The like cruelty you heard of Bonner, who also served a blind harper after the same manner, with a burning coal. Likewise one George Eayles a Taylor by profession, but privately preached the Gospel to the great Comfort of many good people, taking great pains therein drinking only water, and eating little, lying in the woods and Fields, which secured him for some years, but at last he was taken, and had to London and there condemned for a traytor, for meeting in traytorous companies or Conventicles, and stirring them up against the Q. though nothing of that nature could be prov'd against him, yet he was condemned and executed after a barbarous manner, at Chelmsford in Essex. On the 5th of August suffered Rich. Crashfield at Norwich. About the same time a converted Flyer & a Woman who was Sister

Sister to the late mentioned George Eagles were burnt at Rochester.

*Marry'd at Lichfield Mrs. Joyce Lewis.*

About the same time suffered Mrs. Joyce Lewis, she was a Gentleman's daughter, tenderly bred up all her Life, and Marryed to Mr. Tho. Lewis of Manchester, who was her 2d Husband. She had been all her Life time a Papist, and so continued till the begining of Queen Maries reign, and that she saw such Cruelties exercised against the Gospellers, and especially upon the burning of that learned Martyr, Mr. Lawrence Saunders, whom we have mentioned, she began to enquire more narrowly into the matter, and more especially conversed often with Mr. John Glover, living near him in Coventry, who taught her and instructed her in the Truth, so that she being throughly convinced of the Popish errors, and their damnable Doctrins, she restrained from going to Mass, but her Husband one day forcing her to go to Church against her will, when the Priest went to sprinkle her with holy Water, she turn'd her back to him, upon which she was next day cited to come before the Bishop; but her Husband being enraged at the fellow who brought it, set his dagger to his throat, and made him eat the citation, and drink an health to it afterwards; but upon this, they were both had before the Bishop; the Husband submitted himself, & was bound in a recognisance of 100 £. to bring his Wife, after a months time given her to Consider, which the unnatural husband did, rather than to undergo any farther trouble, and the poor Gentlewoman being Constant, and rather resolving to suffer, than to deny the Truth, was committed to so nasty and stinking a prison, that her maid who went with her, not being able to endure it fwounded; but God gave her strength, and tho she had many Temptations, yet by the power and assistance of God's holy Spirit, she overcame them all, she was several times had before the Bishop, who reasoned with her, endeavouring to make her come to Mass, but she still answered him, it was against her Conscience,

science, and not Commanded in the Word of God, for if he could shew them there, she would with all her heart receive, esteem and believe them. To which this Popish Bishop replied: If thou wilt believe no more than is in the Scripture, concerning matters of Religion, thou art in a damnable case. Upon which she being somewhat amazed, told him his words favoured of ungodliness. She was then condemned, but after her condemnation, she was kept a whole year, ere she was burnt, but at last seeing they could not pervert her, they procured the burning writ, and she having notice of it received the news very chearfully, spending the night before her Martyrdom in prayers, receiving great Consolation and Joy in her Spirit, in that God had accounted her worthy to suffer for his sake; The next morning, refusing the Priest, they had sent to take her confession, she went to the stake prepared for her at Leichfield, being accompanied with several of her friends, & several of her Neighbours & acquaintance, she being beloved, and many of them drank with her at the stake, all which were noted by the Fryers, and made for so doing, to undergo publick penance. When she was tyed with the chain, she shewed such chearfulness and patience, that all were amazed and most of them could not abstain from weeping, who beheld her. When the fire was set to her, she neither struggl'd or stirr'd, only lifting up her hands towards heaven, she was quickly dead: the under Sheriff being her Friend, had prepared such stuff, as soon dispatch'd her. And this was the end of this good and blessed Gentlewoman and Martyr.

Four burnt at London,  
2 Women at Colchester, &c.

On the 17th of September 1557, *Ralf Allerton, James Astoe, Margery Astoe* his wife, and *Richard Roth*, suffered all in one fire, at *Islington*; on the same day and year were burnt at *Colchester* in one fire, two godly women, *Agnes Bongeer* and *Margaret Thurston*. About the same time one *John Noye*

a Shoemaker of Laxfield in the County of *Suffolk* was burnt. On the 23d of *September* the same year *Cecilly Ormes* a poor simple woman was burnt at *Norwich*, for professing the *Gospel*. At her Death she utterly renounced *Popery*, and admonished people to beware of its *Idolatry*: When she came to the stake, she Kissed it, and embracing it, she said, *welcome thou Cross of Christ*, being bound to it, and fire being set to her, she said: *My soul doth Magnifie the Lord, and my Spirit rejoiceth in God my Saviour*, and in so saying she set her hands together right against her breast, casting her eyes and head upward, she stood without moving till her Arms being burnt in two, fell into the fire, and so yeilded up the Ghost as if she felt no pain.

On the 18th of *November* following, *John Hollingdale, W. Sparrow, and Richard Gibson*, being all condemned by *Bonner*, suffered together in *Smithfield*. On the 22th of *December*, were also burnt in *Smithfield* *John Rough* a Minister, and one *Margaret Mearing*, in one fire. On the 28th day of *March* following being the year 1558. *Cutbert Symson* who had been a *Deacon* in the *Congregation*, of the last mentioned Minister, *Mr. Rough*, was burnt in *London*. He was like another *Stephen*, most Zealous for *Religion* and never ceased, labouring earnestly how to help and preserve others from the *Popish Tyranny*. This man keeping the Books of the Register of the names and accounts of the *Congregation*, *Mr. Rough*, before *Martyr'd*, had a vision of his trouble, that came suddenly upon him, and lest they should find this Book and thereby know all the names of Gods *Saints*, belonging to the *Congregation*, to bring them into trouble, being warned in his dream, he caused *Cutbert* not to carry that book about him, as he was wonted to do; for it so fell out, he was layd hold on, and because he would not Confess, and betray those of the *Congregation*, he was had before the *Recorder of London*, and the *Constable of the Tower*, but he absolutely denying to Confess any thing, they set him 3 hours upon the *rack*, but

nor

not being able to move him with their torments, they looted him & sent him to prison for that time, but the *Sunday* following, he was sent for again, and being asked if he would ye. Confess the *Hereticks*, shortly answered, that he never would, upon which the Lieutenant of the Tower swore by God, he would make him, and presently caused his fore-fingers to be bound together, and then betwixt them, thrust a sinall forked Arrow, drawing it backward and forward, Cruelly tormenting and cutting his fingers, but still finding him Constant and resolute, these bloody and Tyrannical Papists rack'd him twice more, and set him 3 hours in an Iron Engine, in the Tower, called *Skevingtons* Gives, all which he with great patience suffered, and they could not get their wills of him. And Bishop *Bunner* was forced to confess, that so patient a man he had never before seen, being thrice racked in one day, and it was pity he was an *Heretick*. The night before he was burnt, he heard his prison doors as he thought unlock, about midnight, he saw an apparition of great brightness to enter the dungeon, saying nothing to him but Ha! and then departed, but the sight thereof filled him with extraordinary Joy and comfort. With this Constant Martyr *Cuthbert Symson*, suffered also *Hugh Fox* and *J. h: Devonish*, for the same cause, all ending their lives on the day and in the place aforesaid, with great Joy and alacrity to the Strenghtning of others.

On the 6th of April following, was burnt at *Haverford West* in *Wales*, one *William Nicholson* a plain simple man, who there lay'd down his life for the *Gospel*.

#### Three Martyrs burnt at Norwich.

On the 19th of May following, was burnt at *Norwich* in one fire, *Will. Seaman* an husbandman, *Tho. Carman* a lay man, and *Thomas Hudson* a Glover, all of them condemned by the Bishop of *Norwich* *Hudson* had often prayed to God that he might suffer for the *Gospels* sake, and when he was taken, he was so far from flying, that he chearfully met the Offi-

cers saying, welcome friends, welcome, my hour is now come: you are they that shall lead me to Life in Christ; I thank God for this, and the Lord inable me thereto for his mercies sake. When they were brought to the place of execution, which was without Bishoptgate in Norwich, called Lollards pit, after they had made their prayers to God, they were chained to the Stake, when Hudson, not feeling that Joy in Spirit he used to do, he desired them to stay a while, which some believed was that he might recant, but he falling on his Knees, prayed with great Vehemency to God, to visit him with his spirit, and at last he received that comfort he desired, and then he arose up with great Joy, as a man new changed even from Death to Life, and said: Now I thank God I am strong, and pass not what man can do unto me: And so fire being put to them, all three suffered most Joyfully, Constantly, and manfully, and were Consumed with the Fire, glorifying God, to the terroure and amazement of their bloody persecutors, and to the comfort and strengthning of their Brethren.

The 29 of the same month, were burnt also for the Gospels sake 3 more together, at Colchester, their Names were, *William Harris, Richard Day, and Christian George*, who dyed chearfully and willingly.

*The Seven last Martyrs burnt in Smithfield.*

On the 27th of June following, being Anno 1558, were burnt together in one fire in Smithfield 7 blessed Martyrs, all condemned thereto by the bloody, butcherly Bishop Bonner, who gloried in his shame; the names of these men were *Henry Pond, Raigndold Estland, Ro. Southam, Mathew Richardson, John Floyd, John Holyday, And Roger Holland*. This last was a Gentleman's son of Lancashire, of great b indred, & many friends, being bred a strict Papist, and bound Prentise in London, where he lived to lead and debauch'd a Life, till the begining of Queen Maries days, that there was little likelihood of his coming to be burnt for the sake of Christ

Christ's Gospel. But it pleased God at last to work upon him, in the midst of his riot and licentious life, being given to dancing, fencing, gaming, banqueting, and all manner of luxurie, and one night having lost 30*l.* at play of his Masters mony, he grew troubled, and resolved to run away and go beyond seas to *France* or *Flanders*, and making a Bill under his hand, acknowledging his debt to his Master, he privately made his case known to the servant maid in the houfe, who was a religious maid, and one who professed the Gospel, and desired her to give his Master that Note, when he was gone, promising to pay him so soon as he was able, if he would keep it from his friends, for if they should know of it, they would never look on him, and it would be his Ruine. This maid pitying the young man, and hoping to reclaim him from his Evilways, having some monys by her, left to her by some of her friends, she kept the note and fetch'd him 20*l.* to pay his Master, upon Condition he would leave his leuidness and debauchery, read the *bible*, pray to God, and frequent sermons, and to leave all his Papistical Books and licentious Ballads, and Ribaldry, and to lead a new life, giving him a great deal of good and grave advice. He promised what she desired, and endeavouring it, God so wrought upon him, and strengthened him in this good way, that in some time he left off all his wicked and debauch'd Companions, and became a strict professor of the Gospel, to the great Admiracion of all those who had known his former wicked Life. After some time he bought several good books, and going into the Country to his father carried them, and bestowed them among his friends whereby his father, and many others began to tast the Gospel, and to abhor the Idolatry of the Papists; his father giving him a stock to begin with, his time being out, he goes to *London* and repairs to the maid, who had generously lent him the 30*l.* pays her, and in return of her kindness Marrys her. Have-

ing a child by her, he caused it to be privately baptized, for which he was lay'd hold on and cast into prison, and divers times had before Bonner, who by reason of his many and great kindred (the Lord Strange being one of them) he sought all he could to have him recant, and save his Life, but he was a stout and noble Champion, and would not be perverted by any means: He told the Bishop that he had been bred a Papist, and then liv'd in all manner of sin, being absolved by the Priests, so that he made no Conscience of committing any crime, whilst in their Church, for he knew that for a little mony, he could be absolved from all his wickednes, and begin again anew, he could eat flesh on Frydays, Whore, swear, drink, game, and all was well enough, so long as he went to Mass, but now tho he lived a strict and sober life, leaving their Idolatry, he must be persecuted to death, being called by the light of God's Word to Repentance, and that by Priests, who blaspheme God, and lead Scandalous lives, without punishment, some of them, having 6 or 7 Children apiece, to his knowledge, by four or five sundry women. He told them many other crimes and Enormities of their Church, to the Bishops face, too long to rehearse, which so enraged the Bishop, that he read the sentence against him, not permitting him to speak any more, saying he was one of the m<sup>t</sup> blasphemous hereticks, that ever he heard of. He heard his sentence of Condemnation very patiently, and when they would have had him away, he desired to speak two or three words, but the Bishop Cry'd, *away with him, away with him;* at last, some of his friends prevailed, not knowing but he might recant, and being permitted to speak he thus prophesied: *I tell you (said he) that God has now heard the prayers of his servants, which have been poured forth with tears for his Afflicted Saints, which you dayly persecute, as you do us. But this I say to you, moved thereto by his holy Spirit, that God will shorten your*

your hand of Cruelty, and tis my Brethren in a short time will be able to perceive, so that you shall not be able to persecute them any more: For mark me, after this day, in this place, in which I say Brethren, and fellow Martyrs are to suffer, no more shall undergo the trial of Fire and faggot. Upon this Bonner said, I now perceive Roger that thou art as mad in thy heretic, as ever was Joan Butcher. Thou wouldst fain be accounted a railing prophet, and tho thou and all the rest of you, desire to see me hang'd yet I shall live to burn you, yea I will burn all of you that come under my hands, that will not worship the blessed Sacrament of the Altar, for all your prating. And so they haled him away, but this Holy man was no false prophet, for he and his 6 Companions above-named who were burnt with him, were the last who suffered in that place, for the testimony of the Gospel. That day these holy Martyrs suffered, a proclamation was made, that none should dare to speak or talk a word to them, or receive any thing from them, or touch them, on pain of Imprisonment, without bail or mainprise. Notwithstanding, the people cryed out, desiring God to strengthen them. When they all came to the Stake Roger Holland embracing it said aloud Lord, I most humbly thank thy Majesty, that hast called me from the State of Death unto the Light of thy heavenly Word, and now unto the fellowship of the Saints, that I may sing and say, Holy, holy, holy Lord God of hosts. And Lord, into thy hands I Commit my Spirit. Lord bless these thy people, and save them from Idolatry: so being fastned to the Stake with the rest, looking up towards Heaven, praying and praising God, with the rest of his fellow Martyrs, he ended his Life, and exchanged for a better, with great Courage, holy resolution, and manlike Constancy.

#### Six Martyred at Bradford.

Not long after the Martyrdom of these 7 last mentioned in Smithfield, viz. on the 14th of July following, Six more suffered in one fire at Bradford.

Their names were *Robert Wills, Stephen Cotton, Robert Dynes, Stephen White, John Slade, and William Pikes a Tanner*. All these were condemned By Bonner, and ordered to be burne at the place aforesaid. When they came to the stake, they made their prayers with great humility, like so many Lambs prepared for the slaughter, then undressing themselves, they went joyfully to the stake, to which they were bound, and the fire being put to them, and flaming about them, they yielded their Bodies, Lives, and Souls, into the hand of Jesus, for whose cause they suffer'd. The last mentioned *William Pikes*, being a very godly, holy and religious man, not long before he was taken, as he was reading the Bible of *Mr. Rogers* his translation in his Garden, 4 drops of blood fell down upon the Bible, from whence he could not tell except it came out of the Element, upon which he called his wife, and shewed her the prodigy, blotting out one of the drops with his finger. At last he said, I perceive the Lord will have blood, his will be done, and give me grace to abide the tryal. And it was not long after that he was apprehended. The same man being in Newgate, fell extreamly sick, so that none looked he could have lived 6 hours, being given over for a dead man; upon which he prayed, and desired of God, that he might glorifie his name at the stake, which came to pass accordingly God hearing his prayers.

*The Cruel Whipping of Thomas Hinshaw by Bonner.*

This Bloody Bonner, who in a matter of 3 years space, had destroyed one way or other, about 200 Martyrs for the Gospel, haveing one *Thomas Hinshaw* an Apprentice in London before him in Examination at Fulham, and not receiving satisfactory Answers to his mind, he set him in the stocks all night with bread and water only, the next day he sent his *Archdeacon Harpsfield*, such another persecutor as himself, who calling this young man, who was

about 19 or 20 years of Age, Pievish boy, asking him whether he thought he went about to damn his Soul, or no, unto which the said *Thomas anifwered*, that he was perswaded, they laboured to mainte in their dark and devilish Kingdom, and not for any Love to Truth. This put the Archdeacon into a Rage, and away he goes to *Bonner*, who fumed and fretted, not being able to have his will of a young man, presently he sends for him into an Arbour in his Garden, untrussing him, he caused the young man to Kneel down, and to lye over a bench, where with his own Episcopal hands, he wore out a willow Rod upon him, who bore it all patiently, till this stout whipping Bishop, who had none of *St. Pauls Characters* in him, could lay on no longer, for want of Breath. With this, and other ill usage, this poor young man fell sick, and so continued in a lingring Sickness, till he was freed by the Death of this Popish Persecuting Queen *Mary*.

*The Whipping of John Wills by Bonner.*

Besides this young man, there was another named *John Wills a Capper*, and was brother to the above mentioned *Robert Wills*, Martyr'd at *Brunford*; he was kept for some time in *Bonner's* colehole at *Fulham*, and put into the Stocks, being taken at a meeting in the fields at *Islington*: *Bonner* had him several times in Examination, rapping him often on the head with his stick, and flirting him under the chin, and on the ears, when he crost'd him: The poor man often mentioning the Scripture to the Bishop, Hah! Sirrah, said he, What have you to do with Scripture? Do you believe the Scripture? To whom this honest confessor reply'd that he did: why then said this learned Bishop, *St. Paul* says if the man sleep the woman is at Liberty to go to another man and then wouldst thou having a wife be content she should go to another man, when thou art asleep? And yet this is Scripture. As thou seest the Bodies of the Hereticks,

reticks burnt in Smithfield, just to do their souls hang burning in hell, for forlaking the true Church. They call me bloody Bonner, a vengeance of you all, I think you have a delight in burning, but if I might have my will, I'd soon be rid on you all, for I would sow up all your Mouths, put you into Sacks, and drown you: O excellent Popish Bishop! But seeing the honest Capper no ways approving his Doctrins, he caused him to be untrussed, and in his Arbour, this Whipping fat paunch'd Bishop, exercised himself on his hinder parts, with a willow Rod, which being spent, he sent for a birchen Rod, with which he clawed off the poor man, till he could Labour no longer. This man was delivered from his tyranny, by the Death of the Queen.

*A Child Scourg'd to Death in Bonners Louse.*

We will also take notice of another cruel Whipping in this Bishops house, either by himself or his Chaplains; one John Fetti of Clekenwell, being for the cause of the Gospel in the *Lollards* Tower, where for many weeks he had indured great hardship, being often tormented in the stocks, it chanced that one of his Children, a Boy of about 8 or 9 years old, came to the Bishops palace, to see if he could get into the prison, to see his Father, and being met by one of the Bishops Chaplains, who asked the child what he would have? who told him he came to see his Father that was in prison in the *Lollards* Tower. Your Father then said the Priest is an Heretick. No said the Child, he is no Heretick, but you are Hereticks, for you have Balaam's Mark: With that this hard hearted Priest took the Child in, and among them stripping him, whipt him all over, till he was of a gore blood, and then in that condition sent him to his Father, which cut the poor man to the heart to see him so cruelly handled. He then asked the Child who had done it? the Child replied a Priest in the Bishops house, with Balaam's Mark on him, had used him thus; with that the cruel hangman, carried the Child

Child back, where they so cruelly haned the poor Innocent, that in about 15 days after he dyed. The Bishop hearing that the Child was about to dye, fearing he should be called to account for it, released the Father, and so saved his Life, for murthering his Childs.

### Richard Yeoman a Minister, Martyr'd.

On the 10th of July, one *Richard Yeoman* of 70 years of Age was Martyr'd at *Norwich*. This *Richard Yeoman* was a Minister, and had been the Martyr'd Dr. Taylors Curate, & to whom he had left his care, but being turned out, and a Popish Priest put in, having a Wife & being aged, he fell into great poverty wandring about with a few Pinns, Tape, and Laces and such like to sell, and where he durst he often preached and instructed good people, in the true doctrine of Christ. After long wandring about he came home secretly to his Wife, who lockt him up in her Chamber, going abroad to get and beg Victuals to maintain them, but at last it was suspected, that he was in the house, and in the night when in bed together, they broke into the house, where their Popish Adversaries found them; Ha, said the Priest, I thought we should find a Rogue and an Whore together; upon which the old man told them, they were lawfully Married, and they did ill so to term those who came lawfully together by Gods ordinance, which he would own: They then forc'd him to rise, and had him to the Cage, where they kept him all night, & where he found one *John Dale* who had been kept there two or 3 days. Thence they were had before the Justice, and from him sent to the Jail at *Norwich*, where *Dale* dyed before he was executed, *Yeoman* being examined by the Bishop, who finding him resolute in owning the truth, he was condemned, degraded, and deliver'd over to the secular power to be burnt, and so on the day, & in the place aforesaid he suffer'd, sealing his testimony with his blood, passing thorow the torments of the fire to everlasting peace. Mr.

*Mr. Thomas Benbridg Martyr.*

I am now come near to a conclusion of these cru  
persecutions of the Papists, and shall end wi  
mentioning one or two more. Mr. *Thomas Ben  
bridg* of the Diocess of *Winchester*, was a Gentle  
man of Estate, and mought have live'd in all plenty  
Earthly pleasures, all which he forsook for the sake  
of the Gospel, and of his soul, which was more de  
than all earthly delights and pleasures, for which  
cause being apprehended and brought before the  
Bishop, he had several disputes with him, but in  
the end he was overcome by their cruel Topick  
Fire, to which he was condemned: Coming to the  
stake very richly clad, his coat being lay'd all ove  
with Gold and Silver lace, his Cap of Velvet and o  
ther things suitable, which he cast off at the stake, in  
being tyed thereto, was willed by Dr. *Seaton* to re  
cant, and that he should have his Pardon, but he re  
fusing it, the Dr. willed the people not to pray for  
him no more than for a Dog, & because he said to the  
Dr. *Away thou Bab<sup>y</sup> o man, away!* some would have  
had his Tongue cut out, but his Adversaries seeing  
he would not yeild, try'd a new way to torment  
him, and instead of putting him to death, they rather  
roasted or broyled him with a few Faggots, that he  
might through the great torment of the fire recant,  
for they burnt part of his legs, and scorched his face  
and beard, in a pitious manner, so that the pain be  
ing so great, he cryed out he would recant, upon  
which the fire was withdrawn, and he was led back  
to prison; but he was so troubled at what he had  
done, that he could have no quiet or peace in his  
conscience, till he had given under his hand that he  
utterly renounced that forced Recantation and that  
he was willing to dye for the Gospel, which he had  
and did still profess. Upon which his Popish Adver  
saries being enraged, that day seven-night after, he  
was had again to the stake, where they as before, ra  
ther broiled him than burnt him to Death, which he

then manfully endured, and so at last slept in the world, July 19. 1558.

#### Four Martyr'd at St. Edmunds-bury.

About the beginning of *August*, and a little before Queen Mary sickned, 4 Martyrs were burnt together at St. Edmunds-bury, by the Bishop of Norwich, the names of these were *James Ashby* a Bachelor, *John Cook* a Sawyer, *Robert Miles* a Shoerman, and *Alexander Lane* a Wheel-wright.

In Ipswich on the 4 of November, one *Alexander Driver* and *Alice Driver* were Martyr'd, the aforesaid Alice Driver having both her ears cut off, for coming to Queen Mary to *Jesu*. When they came to the stake singing of Psalms, the Sheriff was so cruel and cherlifh to them, that he interrupted them, and would not let them stay to pray, but would have them fastned to the stake, and was enraged to see them take them by the hand, threatening to have them to prison, yet they would not forbear: Thus they expressed their malice to these poor wretches, but this wicked Sheriff died within 3 weeks after, which was lo k'd on as a just judgment upon so cruel a persecutor.

In the same month 3 more were burned at Bury, their names were *Philip Humphrey*, *John David*, and *Henry David* his Brother. At Exeter a poor woman was burnt, being the wife of one *Prest*, of about 56 years of Age, and being a silly ignorant woman, in the esteem of the Priests, they thought they should be able to overcome her, but they travelled in vain, and all they could do could not convert her, being strengthed by the Spirit of God: When she came to the stake, she shewed great cheerfulness and alacrity, and said, I thank thee O God, this day I have found what I longe sought. And being urged to recant Nay (said she) God abjurd I should lose Eternal Life, for this Carnal and mortallife, I will never turn from my heavenly husband, my earthly husband, from the fellowship with Angels.

to mortal Children: And if my husband and chid  
be faithfull, then am I theirs. God is my Father  
God is my Mother, God is my Sister, my Brother  
Husband: God is my friend, most faithfull. But the  
being put to her she cryed out, God be merciful  
me a Sinner, God be mercifull to me a Sinner, and  
so Continued whilst she had life.

*The last Martyrs burnt in Queen Marys days.*

The last that suffered for the Gospel in the day  
of Queen Mary, and that but 6 or 7 dayes be  
fore her death, were three men and 2 women,  
the 10th of November, at Canterbury: their names  
were John Cornford Christopher Brown, John H  
Alice Sneth, and Katherine Knight an aged wo  
man: These Five closed up the rage of Queen  
Marys persecution for the testimony of that were  
for which so many had dyed before, and gave up  
their Lives meekly and patiently, suffering the  
violent malice of the Papists. The man  
for which they were judged to the fire  
was, for believing that the Body, Blood, and  
Bones of Christ was not in the Sacrament of the  
Altar. Upon which, these poor people were ex  
communicated, in these Words: In the name  
our Lord Jesus Christ, the Son of the most mighty  
God, and by the power of his Holy Spirit, and  
the Authority of his holy Catholick and Apolo  
lick Church, we do hereby give into the Hands  
of Sathan to be destroyed, the Bodys of all these  
Blasphemers, and hereticks, that do maintain, &c  
Upon this they were delivered over to the secu  
lar power, and such was the inveterate malice  
of these Papists, to those who professed the Gos  
pel, that although they well knew that the Queen  
was given over by the Physitians, and that they  
could not live; yet they had a mind to dispatch  
these poor wretches, and to rid them of their  
lives, blasphemously making use of the names  
of God and Christ in their Excommunications, to  
torment the Bodys of the Saints with fire, and  
to

give their Souls to the Devil, and all to another ~~to~~ to their bloody ends. When these Five came to the stake, they prayed very fervently to God, that he would have mercy on the Nation, and that their Blood might be the last that should be shed by the violent Rage of the bloody Papists; and to it was, that God heard their prayers, for these were the last who suffered for the Gospel in her Days; for on the 17th of the same month, being dyed, and the glorious and renowned Queen Elizabeth her Sister succeeded, and put a full period to the rage, reign, and bloody Tyrannie of the Church of *Rome*, in *England*, and restored the reformed Church as now Established, to its splendour and purity, which having passed the fiery trial, and drunk so deeply of persecution, one would believe should never go about to persecute others: But God preserve this Nation from the dreadful Tyranny of the Bishop of *Rome*, and let all people heartily say Amen.

**F I N I S.**